



"He Who . . . Guides Through The Boundless Sky THY CERTAIN FLIGHT . . ."

the Chaplain



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He Solved His Problem at 2,000 Feet
By *Haydn L. Gilmore*



Quaker Contribution to American Thought
By *Robert G. Swager*



A Challenge to Young Korean Chaplains
By *Herman N. Benner*



Walls of Jericho
By *John Macquarrie*



The Four Chaplains Memorial
Hydrotherapy Center
By *James B. Edwards, Jr.*

APRIL 1964

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Editorial

The Pay and Allowances of Chaplains

MILITARY chaplains are paid at the same rate as other officers of comparable grade and tenure. They do not receive special pay for flying status or extra pay such as that given to officers of the Medical and Dental Corps.

The only advantage given to chaplains in the present pay scale is that they enter active duty in a grade not lower than First Lieutenant in the Army or Air Force and Lieutenant, Junior Grade, in the Navy. By comparison, a service academy graduate must be in grade as a Second Lieutenant or Ensign for about eighteen months before promotion to the next level. This benefit is given to chaplains in partial compensation for additional years of training in seminary, three or four years beyond college.

In most instances a chaplain candidate must satisfy an additional church or denominational requirement of two to four years of pastoral experience following seminary. Because a chaplain spends these nine years or more in training and required experience, he tends to be five to ten years older than his non-chaplain contemporaries. This, of course, shortens the time the average chaplain may spend on active duty before reaching the mandatory age for retirement. This, in turn, has a bearing on the amount of pension benefits that he may accrue.

At the middle and through the upper levels of the present pay system a chaplain receives remuneration which compares favorably with what his civilian counterparts are receiving in salary and allowances. However, the denominational representatives who are charged with recruiting of chaplains face a problem at the level where most chaplains enter active duty, First Lieutenant or Lieutenant, Junior Grade. The highly desirable young candidate for the chaplaincy is likely to be married, has one or two youngsters, and is receiving in his first pastorate perhaps a hundred dollars more per month in total income than the military offers him as a chaplain with no prior military experience. There are variations in this picture in recruiting chaplains in different parts of the country and in a comparison between denominations, but the general problem remains.

The recent pay increase for the military did little to correct the situation since there was no provision for an increase in basic pay for junior officers with less than two years' service.

There is a long history of practices and proposals regarding appropriate pay and allowances for chaplains in the military forces of the United States. The subject would make an interesting study and would reveal much about the chaplain's relationship to the military and the role of the clergyman in American society.

—A.R.A.

SHORT AND SWEET

by Vincent Edwards

Who says prayers have to be long?

John Wesley, the great founder of Methodism, condensed his ambitions to this simple plea: "O, Lord let us not live to be useless. Amen."

Before the battle of Edgehill, Sir Jacob Astley, who fought in the war between Cromwell and the Royalists, prayed: "O Lord, Thou knowest how busy I must be this day; if I forget Thee, do not Thou forget me. Amen."

When George Herbert gave up a brilliant court career to become rector of the smallest church in England, he must have moved his limited group of listeners with the supplication: "Thou hast given so much for us, give us one thing more, a grateful heart, for Christ's sake. Amen."

Hundreds of folk used to crowd into the Oxford chapel to hear Dr. Edward B. Pusey, who was the famous university preacher. But when he prayed, he showed the sweet, trusting spirit of a child: "O Lord, make us love Thee, and each other in Thee, and to meet before Thee to dwell in Thine everlasting love. Amen."

Christine Rossetti was not only a famous poet, but a devout mystic. She wrote many prayers. Here is one that could pass for a perfect benediction:

"O Lord, who art the shadow of a great rock in a weary land, who beholdest Thy weak creatures, weary of labor, weary of pleasure, weary of hope deferred, weary of self, in Thine abundant compassion and unutterable tenderness, bring us, we pray Thee, unto Thy rest. Amen."

He Solved His Problem at 2,000 Feet

WHERE does the chaplain go when he has a problem? The classic answer to this thread-worn question is, "Straight up." The answer, usually, is spoken while looking skyward to lend effect.

Once upon a time a chaplain in Japan did solve his problem "up there." By "up" I mean 2,000 feet, and by "there" I mean in a C-133, the largest cargo aircraft in the inventory of the USAF and the free world. (The C-133 is the aircraft designed to carry the missiles of the U.S. Air Force—the Atlas and the Titan.)

Perhaps a slight had not been intended, but one Chaplain Fairfield had been tardy in signing for a property account. Instead, jauntily, he had taken leave. A month had gone by with frequent reminders.

Chaplain Gilson phoned Fairfield at his quarters, and began to speak with relaxed friendliness. It was a matter of getting some business

cleared. Chaplain Fairfield was, however, nonchalant about the whole thing. This made Gilson *chaland*.

Gilson spoke his piece, got to his feet and walked about to weaken this, the aftermath of wrath. Besides, walking is good for the heart, anger is not. Gilson decided to be objective about the whole thing.

The Base had a reputation for friendship between all chaplains of whatever faith or (more significantly) of whatever personality. Gilson enjoyed this happy accord with the rest of the men, and always did his part to see it continued. Stability and common sense never permitted the growth of vengeful feelings.

Walking does wonders for anger. Problems, like distance, are surmounted a phase at a time. The tide of anger receded. One can be grateful when "righteous indignation" is a rare occurrence, and not obviously caused by some subjective problem in the angry person. It was to

Gilson's credit that he thought of the phrase in the Book of Jonah: "Do you do well to be angry?" (4:4)

Soon Chaplain Gilson was at the terminal near the flight line. Upstairs in the terminal, Gilson bought two candy bars and a small dictionary. Candy bars in a little paper bag and dictionary under arm, Gilson moved next to the flight line for a quiet visit with the men.

Shortly, the chaplain looked to his right and saw the control tower. There were two towers: one was the ground control tower, attached to the firehouse, and the other was air traffic control on red metal stilts, with walk-up staircase.

The men at the firehouse greeted the chaplain with, "Good to see you here, chaplain." They said they thought the black book, edged in red, was a missal or a Bible. "Chap-pie" talked with the men, some of whom he knew previously.

"They would be happy to see you in the tower, chaplain; better go un-announced; they might think it's a prayerbook, too."

The chaplain went upstairs into the air-conditioned "room that is never empty." A returning tower man entered with him.

The tower personnel made the chaplain feel right at home, and after the walk in the hot sun and entrance into the cool interior of the tower, the chaplain began to relax. Coffee had been placed into his hand, and he sipped sacramentally. What a life it was, watching airplanes land!

Most people might not have had the initiative to walk to the tower this hot day, much less walk past the sign that said not to enter without written permission from the Base Commander. But the men were glad to see a new face, and the chaplain had all but forgotten about his "wrath in the afternoon."

Gilson watched through the binoculars as a C-124 Globemaster took off, followed by a landing C-133. It was the first time he had seen the huge C-133 land.

The main tower operator said, "Chaplain, how would you like to go up in this? He's flying local training for the next few hours."

"Sure."

The tower talked to the cockpit as it taxied to the north end of the ramp. "Can you take a passenger? Over."

"Who is he? A tower man? Over."

"No. A chaplain. Over."

"Why not? Have him come aboard as soon as we stop. Over and out."

BEFORE long the C-133 chaplain, seated with the crew, charged down the runway, lifting off in a smooth rush of air.

Soon they reached a leveling off (and cooling off) altitude. Every step Gilson took after leaving his office took him aboard the aircraft. If someone had said to him, as he passed through the front door of the chapel, "You're headed for 2,000 feet," he might have scoffed.

Chaplain Gilson, unforeseen or

planned, walked out of his office and up into the sky—2,000 steps forward and 2,000 feet upward!

The vibrant throb of the engines of the mighty aircraft, music to the heart of any real airman, thundered, with them, through the strong though invisible air. When the panels of the C-133 read "Go," the hearts of real flying men sing, "All the way."

The pilot circled the plane with aplomb. As landings and take-offs were practiced, Gilson enjoyed himself immensely. Much of the local area was seen spread out with great spaces, fields, and waters.

As the aircraft banked around at a 35-degree angle, the chaplain, now seated in the comfortable lounge, noticed off the wing tip an air station located north of the main base. The station had the layout of a full base, but was a miniature of the same. It had the appearance of a larger base, as seen from a higher altitude. Like a Japanese garden, perspective and balance made it seem farther away than it was really. (At a golf course, for instance, the Japanese artistic trait made the short holes seem long.) Low altitude flying made things have the perspective of Oriental landscaping.

Then, Chaplain Gilson saw the building which housed the problem that had disturbed him earlier in the day. Now, it appeared a little thing. Altitude affected attitude; somehow the problem seemed less important from 2,000 feet, especially with the built-in Japanese landscape.

The chaplain had a lifting feeling as the aircraft swept past this visual aid to spiritual living. The sensations of flight moved upon his body, and a feeling of proportion grasped his mind.

Chaplain Gilson began to think how this flight came to be and what it brought home to his thoughts. The chaplain had solved a problem, *his* problem, at 2,000 feet.

High into space and beyond the limits of the universe and into the mind and eye of a loving Lord, surely many an impasse can be surmounted, many a heartache softened, many a wounded person can find solace, and many a situation might seem bearable, and even blessed, above the clutch of pressing details in this life.

"Straight up," yes, but glancing backward to the earth from the stretch of God's perspective, problems appear solvable.

Lesson learned, the chaplain returned to earth with the freshness one has after a good sleep.

The sun never sets on wrath in aerospace.

The men of the crew said, as the chaplain hurriedly departed the aircraft, "What's the hurry? Are you going home to pray after this hair-raising experience? Has it been that bad?"

The chaplain replied softly, "No, I don't fly after 4:30 in the afternoon, and I must catch my ride. And I don't need to pray as much as I need to get home in time to say grace."

END

William H. Honnell: Union Chaplain

A SLOW, steady rain fell through the canopy of leaves and dropped in large, splattering drops on the forest floor. Scattered through the cold wet gloom, huddled pathetically under ancient oaks, poplars, and beeches were human forms clad in blue government-issued overcoats. By each man there was the larger form of a horse, saddled and ready. A wretched way to spend the night before battle, indeed! But, such was the lot of Chaplain William H. Honnell and the First Kentucky Cavalry Regiment on that wet, foggy May night in 1862.

When the morning came, the regiment mounted reluctantly and began to attack on the little southern town of Lebanon, Tennessee, where the evasive Morgan's Raiders were entrenched. Colonel Frank Wolford, commander of the First Kentucky, rode at the head of the column. Chaplain Honnell rode by his side.

The First spearheaded the attack,

reinforced on the flanks by two northern regiments. The enemy opened fire immediately, and the colonel and the chaplain were separated in the confusion that followed. Through the heavy smoke that blanketed the street, the chaplain came upon a company of cavalrymen clad in new blue overcoats. Thinking these men were part of the supporting regiments, the chaplain rode up to the captain. To his astonishment, he was met with a drawn pistol. Not knowing that Morgan's men had recently made a successful raid on a federal supply train, the chaplain insisted on being escorted to his own command. It was only after Morgan himself rode up to the chaplain and informed him that he was a prisoner did the chaplain realize his situation. Colonel Morgan then asked the chaplain how many men were in his regiment. The chaplain, already vexed over the turn of events, replied, "Enough

to whip you in twenty minutes, sir.” Actually this prediction was nearer the truth than the chaplain realized. The combined strength of the three units soon forced Morgan’s retreat to the south. The chaplain, risking being hit by bullets from his own pursuing regiment, fell to the rear and was rescued.

FOR three-and-a-half years narrow escapes and personal danger became routine for William Honnell. Many of these experiences he recorded in the course of his collateral job of reporting for the *Louisville Courier Journal*.

Through these years in the regiment and later the brigade, Chaplain Honnell exhibited a deep sense of loyalty to his commanding officer, Colonel Frank Wolford. The regiment did not have a plentiful supply of trained leaders so the chaplain responded to this need by giving line leadership. On one of these occasions he recaptured a supply wagon, leading the charge himself. On other occasions he acted as aide to the colonel. At the same time, he had a clear view of what the chaplain’s function was supposed to be in a military command. He did not bear arms during his entire service with the regiment and brigade. He ministered to the wounded, both friend and foe. At the battle of Mill Springs on the Kentucky-Tennessee border, the Confederate General Zollicoffer fell mortally wounded from his horse. It was Chaplain Honnell who got off his horse and moved the

body from the road and out of the path of the charging horses. The chaplain was a man of high ideals and, at the same time, a man of common sense and courage.

The chaplain was born in Pennsylvania, moved to Ohio in his childhood, and attended Miami University at Oxford, Ohio; he was a college-mate of President Harrison. After graduation in 1853, he moved to Danville, Kentucky, where he attended seminary in the institution which is now Centre College.

In 1856 he presented himself to his church as a candidate for missionary work in China, but the Presbyterian church had other plans for him. Instead of being sent to China, he found himself on the way to Kansas. During these tragic days he was introduced to the harsh fruits of bitterness and strife; his experience in “bleeding Kansas” quickly matured him.

Eventually he returned to the quieter life of rural Danville, but he was soon to find the rural border state of Kentucky caught up in the preparations and talk of war.

It was a hot August Saturday, the tenth of the month, 1861. The meadows and surrounding woods, designated as Camp Dick Robinson were stirring with newly recruited soldiers, kinfolks, and spectators. The bugler made one attempt to call the crowd together and failed. Finally, however, the call got through and the people drifted toward a raised platform where there was a goods box rostrum.

Throughout the camp, there was a feeling of excitement and festivity. The crowd seated themselves on the grass, facing the rostrum, then a man in a black suit stepped up to the goods box, raised his right arm for silence and gave the invocation. Colonel Frank Wolford, of Casey County, newly commissioned commander of the regiment which he had recruited, made a few comments and once more turned the camp dedication service over to William Honnell.

In spite of the heat and the attack of bees which sent a few soldiers, hats beating frantically about their heads and shoulders, off into the bushes, he preached with power, clarity, and conviction.

The Colonel and his staff were so impressed that they immediately pressed around the young minister and announced that he was to be their chaplain. Scarcely realizing what was happening, William Honnell was sworn in with the rank of captain and designated as chaplain of the First Kentucky Cavalry Regiment. Chaplain Honnell became the first chaplain to preach a sermon in a military camp on Kentucky soil.

The original companies, A, B, and C, recruited by Colonel Wolford grew to include companies D through L.

Other regiments eventually joined the First Kentucky to form the First Brigade, the Army of the Cumberland.

Honnell was the only chaplain of the brigade under the command of Colonel Wolford and, in due course, he was promoted to colonel. And he served faithfully under the burden of increased responsibilities and dangers.

He shared with his men the meager rations, the wet cold nights, the loneliness, the sorrow, and the danger for three-and-a-half years.

After the war, the regiment was mustered out—that is, those who survived death in the field, in the hospital, or in Andersonville prison. Chaplain Honnell returned to southwestern Kansas, still a frontier cattle country, and served as a missionary for many years. Whether in the field of battle, in a quiet pastorate in the Bluegrass region of Kentucky, or on the plains of Kansas, Chaplain Honnell was always found faithful—a servant of the Lord. END

QUOTES

Which is better, for a boy to work his way through college, or for college to work its way through the boy?—*Houghton Line*. . . . The man who is made of the right kind of timber does not care where the chips fall—Carey Williams in *Publishers Syndicate*. . . . Worried mother about teen-age daughter going away to school: "This is her first year away from her own phone."—*Machinist*. . . . The most expensive piece of furniture in the church (or chapel) is the empty pew.—*St. John's Newsletter*.

Who Worships in a Military Chapel?

WHO attends the services of worship to be conducted by the chaplain?

The Commander—who realizes that the program of the local chapel is his responsibility; who senses an inner need to draw on spiritual resources to be better able to make important decisions which affect his men; who acknowledges that as a leader of men he is to lead those who follow toward the best life which includes religious disciplines.

The military dependent—who believes that any home can be happier when a religious ingredient is added; who knows that a military home has its unique problems which require understanding and acceptance; who senses the universal need of all mankind to express in awe and adoration the reverence for Almighty God; who is discouraged and unhappy because of family problems and realizes outer strength needs to be received to meet inner weaknesses; who desires to share her happiness and good fortune with others.

The officer and soldier—who ac-

cept the responsibility given them to be persons of integrity and self-discipline; who need to express their faith with others of similar convictions; who like to set the best example possible for others to follow; who realize the personal joy and satisfaction of doing and being that which one should do and be; who want a place of refuge to collect their thoughts and seriously meditate on the great matters of life.

Visitors and nearby civilians—who desire to worship God in an ecumenical setting; who may be nearby for a short time or longer, yet who realize that often a chapel service can be spiritually challenging; who are visiting military personnel and desire to meet the area chaplain and worship with a loved one.

Who worships in a military chapel? The same kind of people who worship in the church in the community located on some corner back home. Let us pray that more and more persons searching for God will be counted among those who worship in a military chapel. END

Notes of a Circuit Rider from Okinawa

FIFTY miles due west of Naha Air Base, Okinawa, across the "Charlie Chain," lies the island of Kume. At an altitude of 1,040 feet above sea level, Kume Air Station rests atop a narrow ridge with an unrestricted 360° view of the clear blue China Sea that surrounds it. As an extension of the Naha Chapel's ministry, both Protestant and Roman Catholic chaplain coverage is provided during brief monthly visits to the site.

Like coverage at other attached "off-island" radar stations, transportation availability is the key factor in our ability to perform such a religious ministry with any regularity. Either chopper or MSTS supply ships are used, or perhaps a combination of the two.

Recently, when I returned from a visit at Kume, I was asked by a member of the local Protestant Women of the Chapel organization, "What do you do out there, any-

way?" After giving her a brief explanation at that moment, I agreed to provide a more detailed story at a later date. This is that story!

Among things to be accomplished prior to checking in at 2300 hours on a given Monday night are the requesting of TDY orders, getting listed on the ship's manifest, writing letters to Kume GI's and their dependents back home, and gathering and shipping out religious literature. Once we have reported in at the 632 AC & W (Air Control and Warning) Headquarters, we are taken by bus to Naha Port and the awaiting AKL 31, which makes weekly runs to each of the off-island sites. By midnight we are finished getting acquainted with each other and most of the troops "hit the sack." It is 0330 hours when the ship quietly slips away from the dock and points her bow toward the open sea between Sand Island and the Keregma's.

Five hours later a heaving line



Site Commander, Maj E. B. Rodriguez, hands Chaplain, Capt, Richard G. Eisemann a "locally made hat" as a remembrance of his visit while TSgt Lee Montague stands ready to board the base helicopter for trip to Naha AB.

makes contact with the docks just outside the village of Gima on Kume Island. The waves of airmen and officers help create a friendly environment, as they greet men returning from pass, or possibly their replacements. But the most hilarious greeting is for the bag full of precious mail.

Once the initial hustle of off-loading is completed, a "low-gear" ride up the narrow winding road to "Habu-Hill" is over in just fifteen minutes. An opportunity to "witness" came soon after our arrival at the BOQ. While unloading my B4 bag a maid entered the room and noticed a blank, unused bulletin

which I had brought to make notes on. She pointed to the picture on the front and said "Jesus" with a soft smile. Actually, the picture was one of the "rich man" portraying the words of Luke 12:20, "Fool! This night your soul is required of you." The next few minutes were spent trying to explain the picture to the little Okinawan woman as best I could in broken English and the few Japanese words I had learned.

The balance of the morning was spent visiting the First Sergeant, MSgt James E. Shepard, and other members of the site administrative section, topped off by an excellent meal at the dining hall, operated

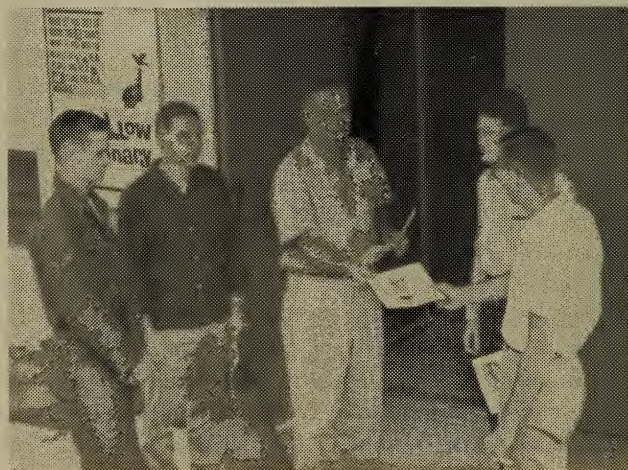
under the direction of TSgt Lee Montague and his staff of airmen and Okinawans. The early afternoon moved quickly as I reviewed notes in preparation for a Moral Leadership talk at the Commander's Call and the evening worship service, which was to follow. A ripple of laughter skipped through the base theater when I complimented the airmen "for their fine turnout at Commander's Call." (Note: attendance is compulsory.)

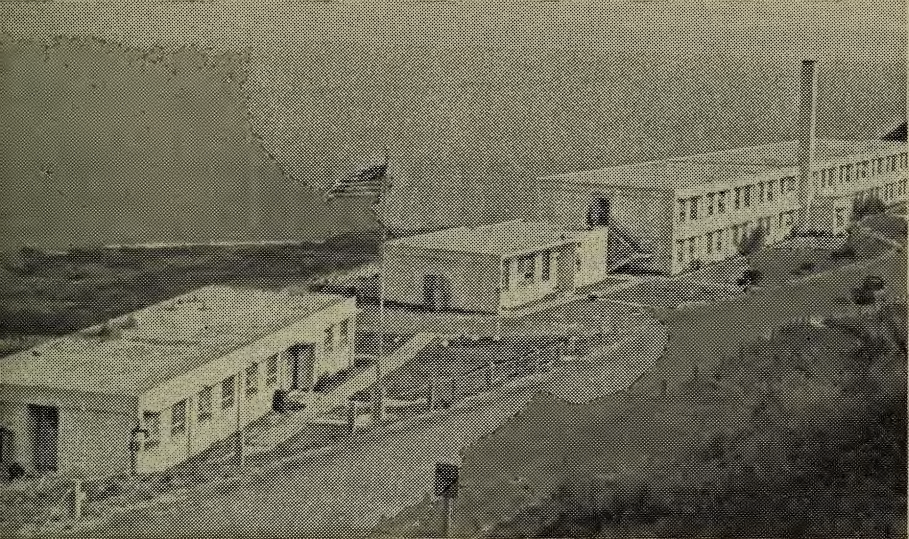
When the meeting was over, it was time to assemble the portable altar and make other preparations for the worship service at 1700 hours. The service moved smoothly for its dozen participants with one exception—the difficulty we encountered in singing hymns without

musical accompaniment. One is sometimes amazed how "homey" a theater can be when the acoustics are softened by parachutes draped on the ceiling and walls. For an evening of recreation and fellowship I joined the local troops for the movie called, *The Yellow Canary*, after which I plodded up the hill to the BOQ lounge eating all the popcorn I could handle. In fact, the CO suggested that, "It was more than I could handle."

Wednesday's sunrise ushered in a new day at Kume. As I walked down the hill for breakfast, I paused along the way to note the clinking of the rope lines against the flagpole in front of the administration building. Their sound was punctuated by the bold caw-caw of crows dipping down

Latest issue of the Naha Chapel Newsletter is distributed outside the base theater which serves as "chapel" during worship services.





Looking down the hill from the BOQ, one sees other facilities stretched out along the narrow ridge upon which the Kume Air Station rests. Beyond the rice paddies below, lies the East China Sea.

toward the valley in front of me. The only man-made sound was the whining of the base power-production diesels up near the radar bubbles. Glancing to the east I noticed wave after wave of dancing "broom grass" gracefully bending back and forth on the hillside. Gray clouds hugged the edge of the horizon, as the sun fought its way over them to burst forth with its golden yellow rays. Firm gusts of wind cut across the road on the ridge, as a thin slit of a moon looked down on this awakening outpost of the free world.

My contacts with the troops going to and from work Wednesday morning was halted only by a two-hour session of pre-membership instruction for an airman on the patio of the snack bar. After lunch I spent an

hour preparing for the afternoon discussion group. The middle of the afternoon was spent making visits to duty stations. Later, a total of ten officers, NCO's and airmen gathered for a Bible study period centering on Luke 11:14-28, the text which the chaplain had used for the previous day's meditation.

The early arrival of the chopper from Naha's Base Flight section on Thursday cut short additional counseling and good-bys. The satisfaction the arrival of more mail bags brings was obvious by the interest everyone demonstrated in them. It was with real satisfaction that I terminated another meaningful visit with my GI friends who do a vital job well at 127° E. Longitude and 26° N. Latitude. **END**



PREACHING CLINIC

JAMES T.
CLELAND

Aldersgate

MANY of us know by heart the words from John Wesley's journal for Wednesday, May 24, 1738. They are worthy of more than a second glance.

I think it was about five this morning that I opened my Testament on those words: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (2 Peter 1:4) Just as I went out I opened it again on those words: "Thou are not far from the kingdom of God." In the afternoon I was asked to go to St. Paul's. The anthem was, "Out of the deep have I called unto thee, O Lord: Lord, hear my voice."

In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's

preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death.

I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart.

Let us ask ourselves three questions.

First, then, what was Wesley converted *from*?

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

In popular understanding, conversion is associated with bad men. That may well be a true linking. But in popular misunderstanding, bad men are identified with drunkards, wifebeaters, embezzlers, Sabbath-breakers, and the like. Or, from another angle, conversion is associated with young people, especially with those in an emotional transition from innocence through adolescence to holiness.

How does John Wesley fit into these categories? Taking the latter first: one could hardly say that chronologically he was in the grip of adolescent emotionalism. Because on May 24, 1738, he was thirty-four years old, within one month of being thirty-five. Moreover, with the popular understanding of "bad men," Wesley's preconversion life is at loggerheads. Look at these facts. He was born into the home of a godly mother and of a ministerial father consecrated enough to go to prison for his Christian convictions. After a gentleman's education, he was ordained deacon and priest in the Church of England. He belonged to the "Holy Club" at Oxford. He worked as a foreign missionary in Savannah, Georgia.

That is hardly the biography of a hell-raiser. He doesn't seem to have sown even one wild oat—maybe, one in Savannah. In fact, today, with such a preconversion record, Wesley would be in line for the position of Dean of the Chapel at Duke University, if not District Superintendent or even Bishop in the Methodist

Church, to say nothing of Chief of Chaplains.

When we ask what Wesley was converted *from*, we must say he was converted from an upright life of disciplined devotion, earnest service, faithful worship and good works, which made him thoroughly miserable, dull, and ineffective for God or man.

Second, what was Wesley converted *by*?

Well, none of the trimmings and trappings of sawdust-trail revivalism twisted his emotional life into a new direction. No one sang the "Old Rugged Cross" or "Heavenly Sunshine" to an organ-and-piano accompaniment. There was no mass meeting, no shake-hands-with-the-person-behind-you, no high-pressure spiritual salesmanship.

Wesley went, "unwillingly" (as he tells us), to a Moravian society in London. Was anyone shouting? No. Was anybody singing? Not to our knowledge. Someone was reading Luther's preface to the Epistle to the Romans. When the reader described what Luther meant by the change which God can work on the heart, Wesley felt *his* heart "strangely warmed." That was it. Imagine being converted by a comment on a German commentary on a letter by Paul on an interpretation of Jesus. Fourth hand Christian experience!

What happened? I don't know. But I can guess. Wesley discovered for himself what Jesus had preached and Paul had known and Luther had broadcast and the Moravians lived.

What was that? That no man can find peace at the heart by trying to make himself a worthwhile person in the eyes of God. That is to begin religion at the wrong end. That is to be a debtor seeking to repay a creditor with extra interest. That is to be a servant trying to satisfy a master by working overtime. That is to be a criminal hoping to influence a judge by unexpectedly good behavior. And Jesus taught that God, in his essential being, is not a creditor, or a master, or a judge, but a Father. Therefore, man, in relation to God, is not a debtor or a slave or a criminal, but a son, or a possible son.

This was the conversion of a servant of God to a son of God. This was the conversion of a good man to a better one. This was the conversion of a sub-Christian to a genuine Christian. The Aldersgate experience was a stepping over the threshold into the kingdom of God by a man who had been not far from the kingdom all his life.

Now, to the third of our questions: What was he converted *to*?

The answer is not hard to find: to the same kind of jobs he had been doing before Aldersgate. Remember this was not the conversion of a bad man to a good man. It was the conversion of a good man who was unhappy to a good man who was so happy that he had to tell the whole world about it.

Didn't he give up being a Church of England minister? No, he remained a priest of the Episcopal

church until he died. Did he continue to attend the Episcopal church? Yes, and he continued to receive the sacrament of communion. In fact, it has been estimated that he received the Lord's Supper once every five days throughout his ministry. Didn't he stop studying so much and become a more simple believer? No, he added to his knowledge of Latin, Greek and Hebrew (which he had already studied), German, French, Italian and Spanish. Wesley would not be over enthusiastic about the revivalist who thanks God he has no education. Did he still visit the sick and the poor and the imprisoned? Yes, regularly and gladly. Surely he wasn't interested in religion becoming mixed up with politics and social betterment and all that sort of pink-fringe stuff. Well, when he was eighty-eight, just six days before his death, he wrote William Wilberforce, invoking God's blessing on him in his fight against slavery in the House of Commons. There are not a few Southern Methodists who wish John Wesley had died a week sooner than he did.

He was converted *to* the same old tasks, but he went at them in a new way. No longer did he do them because he felt he ought to, because God demanded it. He did them as a joyous response to the realization that God loved him. He did what he had done, but he did it better: with joy, with a flair for experimentation, for pioneer work. He did it as a son rather than as a servant.

By this time, you are asking: "So what?" The "So what?" is not unclear. When God wishes to jar the church to life, he has been known to choose for that purpose a man who worked hard at religion, who was an able scholar, who was past thirty years of age, and who was a good servant: Paul, Luther, Wesley. The men who are selected of God to shake the dormant church awake are not necessarily the changed wild men or the young idealists. They are

sometimes devoted, intelligent, middle-aged legalists, who have missed the heart of the Christian message. Does that describe some of us? For Wesley's experience was as old as Abraham, Isaiah, Peter, Thomas, and Paul. It is as normative as Luther's and Bunyan's and Schweitzer's. It is as recurrent as there are folk who encounter it daily. We do not know when God will work his will. It behooves us to be watchful and sensitive and in expectancy.

AT YOUR SERVICE

The Center for Continuing Education, 12 Library Place, Princeton, N.J., has announced the following conferences: March 16-19: "Pastoral Counseling," led by Seward Hiltner; March 30-April 2: "Case Examples on Biblical Preaching," led by Howard T. Kuist and Donald M. Stine; May 20-22: "Ethics and Decision Making," Paul L. Lehmann; May 25-28: "What the Church Ministry of Music Should Really Be" David H. Jones and Robert S. Baker; June 15-18: "New Frontiers of our Faith," led by Ralph Sockman; July 6-16: "Princeton Institute of Theology—the Finality of Jesus Christ," led by outstanding leaders and Princeton Faculty.

The Hymn Society of America, Inc., has offices at 475 Riverside Dr., New York 27, N.Y. The organization was founded in 1922 to increase interest in Christian hymns and hymnology in America. The society has a quarterly publication, issues occasional papers, encourages the writing of hymns and other activities to promote fine church music. Regular membership in the society carries annual dues of \$5.00.

RIAL stands for Religion in American Life, 184 Fifth Ave., New York 10, N.Y. This agency has program kits (25 cents) and other aids for those who wish to emphasize the importance of the role of religion in American life.

The American Bible Society, 450 Park Ave., New York, N.Y. 10022, announces a new booklet offered without charge to women's groups entitled "Programs for Church Women." PWOC groups may be interested.

Quaker Contribution to American Thought

AMERICANS generally have had little contact or experience with members of the Society of Friends, or, as we commonly call them, the Quakers. Yet I suspect that most Americans have heard of the Quakers. In recent years this group has been in the news for such suggestions as taxing themselves to support the United Nations (see *Christian Century*, Dec. 13, 1961) and concerning the ability of candidate Richard M. Nixon to serve as commander in chief of the armed forces. Over and over again we read statements like: "They (Quakers) have never been numerous but their influence has been, and is now, out of all proportion to their numbers" (*The Small Sects in America* by Elmer T. Clark, p. 71). "For three centuries the Society of Friends, or Quakers, has exerted an influence on American thought out of all proportion to its numbers" (*The Protestant Churches in America* by John A. Hardon, p. 215).

HISTORY, EARLY DEVELOPMENTS

The Quakers, or more exactly, the Religious Society of Friends, came into existence during the turbulent Cromwell years in England. This has rightly been called the most protestant movement in Protestantism. The society was formed by George Fox (1624-1691).

In mid-seventeenth century England, the Established Church was largely content with a dead formalism. The Puritans really were not any better off. Though the Puritan forms were different from those of the Established Church, they were no less deadly (intellectualization of Calvinism, literal interpretation of the Bible, and a fixed moral code).

Into this age of religious division and civil unrest came George Fox. Raised in the strict Calvinistic tradition, Fox was a very religious person. Early in life he records having religious experiences (at the age of eleven first). Through all his reli-

gious quest he found no peace and his gloom was only heightened by what he saw of man's inhumanity to man in the English Civil War (1642-1649).

Sometime in 1647, George Fox had a mystical experience that changed his life. He felt that man could experience God within his own life. This was a special revelation that all men could have immediate communion with God. Further he believed that God was ready to share this saving experience with all humans. This concept of the "Inner Light," as the Friends call it, became the hallmark of the movement.

We will not go into the theological depths of this idea; it is enough to say that there were several notable results. Fox began to tell others of this inner experience of the Light and he found many who had had a similar experience. These people joined in a loosely structured association. Since such direct revelation from God does not require either the sanctity of clergy and church or of scripture, the early Friends met stiff opposition from all sides.

At this point it is interesting to note how the Friends received the nickname of "Quakers" that has stuck ever since. At a magistrate's trial (1650) in Derby, England, George Fox shouted that the judge should quake at the Word of God. Some of his followers did quake. The legal troubles of the Quakers were just beginning, however, and their persecution was to last for a half-a-century. Perhaps if the Quak-

ers had been on either the Protestant or Roman Catholic side, things would have been different. As it was, and is today, they consider themselves as a "third way." In fact Dr. Brinton says, "The Quaker meeting . . . is closer to the altar-centered worship of Catholicism than to the sermon-centered worship of Protestantism" (*Religions in the Twentieth Century*, edited by Vergilius Ferm, p. 229).

The early Quaker views were not systematized. The large amount of anti-Quaker literature in time forced them to prepare apologetic literature. Most famous to all of us is the name of William Penn. Penn became "convinced" (they do not use the word "converted") of the Quaker way. His trial in 1670 at Old Bailey (Bushell Case) stands as a landmark in defense of the rights of juries over the dictates of a judge.

THE MOVEMENT IN AMERICA

The first Friends to arrive in the new world were Mary Fisher and Anne Austin. They landed in Boston in 1656 and were promptly jailed and deported. Two days later eight more arrived and thus began a bloody series of immigration and persecution.

In New England they were particularly unwelcome. They were arrested, jailed, scourged, and four were hung (in 1659, 1660 and 1661). Between 1656 and 1688 four hundred died in jails. Perhaps it was this period of Quaker persecution, more than anything else, that gave to

all Americans their inalienable rights of conscience. This was the battle they fought and eventually won.

Things got better for the Quakers as at first they gained control of West Jersey, and later in 1682 the organization of Pennsylvania under William Penn. The seventeenth century ended with the persecution over. Now the Quakers began to devote themselves less to aggressive evangelism and more to the practice of Christian virtue and philanthropy. However, strict asceticism and discipline have kept them numerically small.

It is interesting to note, though, that their numbers increased more rapidly and they were a greater percentage of the population during persecution than ever after. In 1690 there were approximately 10,000 Friends in the American Colonies, but by 1702 there were 20,000. By the end of the nineteenth century there were 117,000 and that figure remained fairly constant through the 1940's. By 1962 the number of Friends had risen to only 126,233. Considering the total population, This is indeed a small percentage.

Dr. Brinton develops the history of the Society of Friends along four lines. The first is the "apostolic age" which ends about 1700 with the end of the persecution. The eighteenth century was the "age of conservation." The nineteenth century was as an "age of conflict and decline." The membership figures I have quoted show this decline because in a cen-

tury of expanding population the Quakers failed to gain anything numerically. Finally the twentieth century is "the modern era."

It was the age of conflict and decline that split the Quakers into many groups so that today one cannot speak of a Society of Friends. (1) The Friends General Conference are quite mystic and are mainly found in rural areas. They result from the teaching of Elias Hicks and the age of urban-rural tension. (2) The Conservative Friends is another group laying mystical emphasis but holding a more historical position than the ultra-mystic Hicks group. (3) The Philadelphia Yearly Meeting is an orthodox group also of mystic leaning. (4) The Five Year Meeting is the largest group and represents the historical, old-line Quakers. (5) There are several independent pastoral yearly meetings. These groups have a clergy and a program of worship. (6) Finally, most recent are the Independent Meetings, which have over a hundred widely scattered congregations. They are non-pastoral but represent people from all the other groups in a loose organization.

From this you can see that one cannot speak of Quakers as being of one brand. Neither is it possible to talk of their organization except as we discuss broad, historical practices. Generally speaking a meeting is a congregation or, we might say, a church. A group gathers for worship weekly, then once a month meets for a "Monthly Meeting." The

latter is the official, business-transacting and administrative arm of the group. It is composed of all members of the congregation.

Several Monthly Meetings send delegates to the "Quarterly Meeting." These transact more complicated or extensive business. A Quarterly Meeting might represent a fairly large geographical area.

There are several Quarterly Meetings gathered into the "Yearly Meeting" (in one case not yearly but five years). The Yearly Meeting has delegates from many local congregations and will normally cover one or several states.

In addition to geographical divisions there are overlappings due to difference in theological interpretation. All this means that the picture of the organization is two-tracked, one geographical and one theological.

All that I have said is but a quick introduction to three centuries of Quaker history and its spread in America. Of much more interest to us are the contributions these people have made. The names of prominent Quakers are known to us all: William Penn, John Greenleaf Whittier, Herbert Hoover, Whittaker Chambers, and Richard M. Nixon. Their admirers have been many. Such men as William James and Anglican Dean William Inge have spoken glowingly of them. Today, in the United States, about 4,000 non-Friends belong to the Wider Quaker Fellowship. What is it that has been of such great value in this group?

CONTRIBUTIONS

The first set of contributions might be grouped under the general heading of social justice. The Quakers, because of their belief in the Light within the possible reach of every human, place great value and dignity on man. From the very first they opposed war and have been, since World War I, the leaders in reconstruction following the conflicts of nations.

The Quakers have not opposed war because of its destructiveness of property, but because of what it does to the soul of those participating in it. This is the reason we, who are in the Army, almost never meet a Quaker. They are conscientious objectors.

On this same basis they have fought against capital punishment. Quakers do not object to police power. They only require that the enforcement necessary for the good and protection of the community be done in love. In the execution of a prisoner there is no chance for him to come to a knowledge of the Light of Christ within.

Perhaps we have all heard that a Quaker will not take an oath in a courtroom or for other legal reasons. They argue that there are not different levels of truth. If one says he will tell the truth then adds the oath, "so help me God," this does not make the testimony any truer. These people, through many court battles, have won the right for themselves and all Americans not to have to take such oaths.

This belief in the value and dignity of man led the Quakers very early to oppose slavery. Alfred North Whitehead (*Dictionary of American Biography*, p. 517) says that no serious student will quarrel that "the honor of making the first modern formulation of an explicit purpose to procure the abolition of slavery belongs to the Quakers, and in particular to that Apostle of Human Freedom, John Woolman." Under Woolman's influence the Society outlawed slaveholding for all the members. More than any other group they set up schools for Negroes (and also Indians) as they practiced their belief in the absolute equality of all men.

The second set of contributions the Quakers have made to American thought may be classified under their broad interest in education generally.

On the surface it would seem that the Quakers would not be interested in education. Unlike other Christians they had no need to train a clergy. Even further it would appear that since the Light of Christ could appear within every man it would not be necessary to give man a formal sort of education.

The attack of S. H. Cox on the Society of Friends sums it up well. He charges that Quakers were (1) hostile to classical education systems; (2) hostile to higher education and seminary learning; and (3) the "Light Within" was sufficient without education (*Early Quaker Education in Pennsylvania*

by Thomas Woody, page 26).

The evidence is strong, but by a strange sort of logic it did not work out. The fact is that Quakers contributed a great deal to education. One of the most famous English Friends, Barclay, wrote in his *Apology for Christian Divinity Vindicated*: "He might have known we have set up schools of learning . . . for teaching languages, and other needful arts and sciences" (p. 31). In Barclay's England the Quakers had 82,000 adults enrolled by the opening of the twentieth century. Illiterate Quakers were unknown.

There is some truth in the charge concerning higher education. The Friends established only ten colleges in America. This isn't bad though considering their numbers. These include some famous ones indeed: Bryn Mawr, Earlham, Swarthmore, and Haverford.

The major contribution was in the area of elementary and secondary education. Volume V of the *Friends Library* says that public education is essential for the welfare of a people. William Penn was interested in education, in "useful knowledge consistent with truth and godliness" (p. 29).

The chief philosopher of Quaker education was Anthony Benezet who held that (1) education is a religious and social duty; (2) special care in the education of the poor was important and (3) that the standards of teachers should be raised (*Friends Library*, pp. 31-33).

Benezet influenced Woolman in his education of the Indian and Negro. He also influenced Thomas Budd who is given credit for setting up New Jersey's system of education in 1687 and later Pennsylvania's. The Budd pattern of education in conjunction with the local meeting-house and under its direction went everywhere with the Quakers. They built "a system of schools practically coextensive with the system of churches" (*Founding of the American Public School System* by Paul Monroe, p. 89).

Because the government did not provide education the Quakers, where permitted, established their schools. In Pennsylvania, New Jersey, Rhode Island, Delaware, Maryland and for a while in North Carolina, schools were operated. In 1698 the governor of Pennsylvania gave the Quakers the authority to admit pupils, appoint schoolmasters and remove them as well. By the time of the Act of 1731, the Quakers in Pennsylvania controlled almost the whole of the education system.

So we see that this small group has played a major part in the development of education and in the development of many other areas of American thought. Perhaps now we can appreciate why so many writers have placed such great emphasis on the Society of Friends.

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QUOTES

The trouble with people these days is that they want to reach the promised land without going through the wilderness.—*Sunshine Magazine*. . . . Marriage is an institution held together by two books—cook and check.—*Indiana Bell News*. . . . Sign on a bulletin board in front of a church: "Come early and get a back seat."—*Grit*. . . . An expert is someone who is called in at the last moment to share the blame.—T. C. Mitchell in *Quote*. . . . A statistician is a guy who draws a mathematically precise line from an unwarranted assumption to a foregone conclusion.—*Marshalltown Times Republican*.

A Challenge to Young Korean Chaplains

This address was given to the graduates of the Chaplain Training School, Republic of Korea, Class of December 21, 1963.

WE live in one of the most fascinating periods of human history. Some deplore the hardships, uncertainties and baffling challenges of the world in which we live. Others of us say: "This is a great time to be alive and to serve our common cause with uncommon dedication. This is a great time for a creative response to our Creator who challenges us to measure up to our opportunities to serve Him today."

In a day of somewhat similar spiritual struggle to build God's kingdom in the hearts and lives of a generation that knew Him not, the Apostle Paul cautioned young Timothy to "endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2:3, KJV).

You young, eager, enthusiastic clergymen of our Christian church have been equipped with the needed

staff training to enable you to fit into your respective units in the Army of the Republic of Korea as good soldiers and officers. There should be no better soldier in that Army than the chaplain.

A good soldier of God demonstrates that he is a worthy, ready, volunteer for his country. He accepts hardships without complaint. He gives his best even when conditions are at their worst. He is always punctual; you can count on his being *on time*. He is neat in appearance, cheerful and cooperative in manner. He is a real "can do" person when it comes to getting his job done in a high standard of excellence and perfection despite all frustrations and obstacles. His brass is clean, his shoes are shined, and his uniform pressed and clean. His meetings are well planned; his ve-



Chaplain (Lt Col) Herman N. Benner.

hicles the best maintained. His position in the line of march among troops in the field is at the head of the column except when he counsels stragglers to move up and onward. He is more often the first to jump out the door of his plane in a parachute jump. He is last in the "chow" line to be fed. He takes care of his men before himself and sets the example of doing whatever needs to be done to make the military mission a success.

When a commander is assigned such a chaplain to set the spiritual, moral, and morale tone of his unit, he can say to the Chief of Chaplains, "My chaplain is the most valuable

officer I have in my command."

On the other hand, when a chaplain sets a poor example as a soldier; when he is a complainer, a loafer, shirking his duties; when he seeks comfort for himself even though his men are suffering; when he exploits his position for personal profit and pleasures; when he becomes a delinquent, failing to set an example of moral fidelity to the Ten Commandments, to the great Commander Christ and to the military rules of Christ's Army, then his commander feels his chaplain is a liability rather than an asset, a person to be eliminated rather than one desired.

THUS, the Apostle Paul says to young Timothy, on whose youthful shoulders the mantle of leadership in the Christian church had been placed, as it has on your shoulders, "Thou, therefore, endure hardness, as a good soldier. . . ." Endure it of necessity until your sufferings equal the sufferings of our Savior on his way to the cross. And until our sufferings exceed his, we have neither the right nor the privilege of doing anything but manifesting to God and man the sincerity of our willing service to both God and man under the severest of conditions. Many of us have known the call of this kind of service from experience in World War II and the Korean War of a decade ago.

Read once again 2 Timothy 2:1-3. Note Paul's statement that God, speaking to us through this Holy

Word of his truth, expects a good example of soldiering under the toughest of conditions. Note also that he expects a willingness to "endure hardness" in a redeeming "can do" spirit "as a good soldier of Jesus Christ." He must "be strong in the grace that is in Christ Jesus" and the things of the Spirit as demonstrated by the saints of the church under life's most trying circumstances. "The same commit" (teach, propagate, evangelize) . . . "commit thou to faithful men, who shall be able to teach others also . . . as good soldiers of Jesus Christ."

To be a fine example of a good soldier and staff officer is the least that can be expected of a chaplain in the Christian armies of righteousness. But Christ says: "For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what *do ye more than others?*" (Mt. 5:46-47, KJV).

You and I are Christ's action officers of man's salvation in the vast areas of the moral and spiritual character transformation of men into the likeness of the Son of God.

Professional competence of the highest order is required of us in our work as "soldiers of God." Let us use the tools of redemption which are ours through our training. Let us be living witnesses for the effective communication of God's redeeming truth and love through our human personalities.

I pray God's richest blessing on each of you young chaplains. May

your duty as chaplains in the Republic of Korea be, as have been your predecessors, heroic, dedicated, intelligent. I urge you to give forth your highest excellence as spiritual leaders among your men in the Korean Army. Be true to the disciplines of your church, but work together with other churches harmoniously and gloriously for the spiritual advancement of the future professional, business, and vocational leaders of your country. These men are in your Army today. Your outreach to them morally and spiritually while they are still enlisted men and officers will determine how Christian Korea and Asia will be tomorrow.

Thank God for so great an opportunity to serve God and country. Be grateful that your enlightened government supports your work with increasing interest and logistics. Utilize effectively every Character Guidance instruction period and each contact with your men. Make the most of every opportunity as a staff officer and spiritual leader to set the example and "redeem the time."

"Thou therefore endure hardness, as a good soldier of Jesus Christ." Remember: it is easier to be a good clergyman in a civilian parish than a successful chaplain. However, both are required to give of mind, body, and spirit "over and above the call of duty" to achieve success.

God bless you in your ministry to your country and to our common cause in His name. END

Sunday School Is Not a Separate Institution

SOMETIMES the Sunday school is thought of as a separate unit from the other programs of the chapel. This is the attitude often taken by the pupils and at times even the teachers feel the same way. These misguided souls think that when the Sunday school session is ended their obligation to God for the Sabbath is over.

Surely this is an error. There must be a close tie between the total chapel program and the Sunday school. The chapel's program consists of all the activities, relationships, resources, personnel, and equipment through which the people, young and old, develop in their devotion to God. This closeness can be achieved and is vitally important to a coordinated chapel program for a post community.

1. *The leadership in the Sunday school should come from interested leaders and laymen of the chapel who are aware of the total chapel program.*

The leaders in our Sunday schools are, in the main, men and women who have been selected from the constituency of the chapel. Whether a Sunday school worker is a teacher of a class or a supervisor of the entire school, he should certainly be a consecrated Christian person. He teaches more effectively by what he is than by what he says. The leaders can do many things to develop in the attendants of the Sunday school a feeling of being a part of a coordinated chapel program. A feeling of separateness must never be allowed to grow, for it will drive a wedge between the Sunday school and the chapel.

Of course, competent leaders do not, as Topsy, "jist grow." They have to be trained in their specific fields. Dr. Frank M. McKibben, a long-time authority in Christian education, once pointed out that the development of leaders in educational work is one of the most exacting and difficult tasks in the church.

Leaders in our military Sunday schools should be trained to see the importance of creating a strong tie between the chapel and the Sunday school.

2. *The program of the Sunday school must be one which leads to interest in the chapel worship program which, in most cases, follows immediately.*

Once a visiting speaker addressed a combined church school where there was a large crowd. The leaders were elated and the entire school had a healthy attitude. An hour later, the visiting speaker went from the church school to the sanctuary to preach but he found that a large proportion of the crowd had gone. Only a few were scattered here and there over the sanctuary for the worship service. This same situation is too often found in our military Sunday schools.

Part of the cause is due, as has been stated, to the leadership, or the lack of it. Part of the cause could be that the program is not one that makes the younger folks feel at home. But much of it is due to the lack of training on the part of the Sunday school teachers and leaders; they do not show their pupils the importance of the total chapel program. Who else is going to have as much influence on the young people? Teachers and leaders have the opportunity of showing their pupils that the Sunday school is only a part of the total program, not the whole thing; that there is much to be gained in the worship service, in

the fellowship with other groups, in finding a place for themselves in the chapel's program.

If means are taken, the departure of a majority of the Sunday school attenders before worship can be changed and a victory won. The total worth of God cannot be given in any Sunday school lesson, no matter how worthily it may be written or presented. Only by entering into the total picture of the chapel program can the growing Christian become totally oriented for Christian service.

3. *Adequate classes should be provided for all ages in the Sunday school.*

The organization of classes and departments is important for a number of reasons. Such a plan makes for unification of lesson materials on each age level. The pupil is with people of his own age and thus has an opportunity to adjust more quickly. He has the guidance of a teacher who is working and has worked with others of his age group and who understands his problems of adjustment.

Thus adequate classes will place age groups together for more uniform training, and keep the Sunday school from being overcrowded in classes. The ideal is ten pupils to one teacher—never more than fifteen. When a class grows to more than fifteen or twenty, then it should be split again and a new class formed. This makes for better relationships and better teaching on any level.

4. *The Sunday school program*

and the worship program of the chapel should harmonize.

In most small posts, there is only the one worship service. It is attended by young and old alike. In larger posts there may be separate worship services for the children and youth. However, where the former is the case (as it is in most instances) the importance of a unified worship service should be impressed upon the Sunday school pupils. They should understand that it is as important a part of their total chapel life as their classes (perhaps even more so). In some posts the worship hour may precede the Sunday school hour, but the teaching and meaningfulness of the worship should be emphasized just the same.

Where the worship program is to emphasize some particular function, or seasonal day of the year, such as Thanksgiving, then the Sunday school program should harmonize in observing the same. Where some day of Christian or denominational meaning is being observed in the worship program (such as Reformation Sunday), then care should be taken that the Sunday school pupils are enlightened on its meaning.

5. *The chaplain should know and occupy his place in relationship to the total chapel program.*

Only a few of the larger chapels can afford to hire directors of religious education. Rather, they must rely upon laymen who have had some training, or who have a background of work in church schools, or who, simply, are willing to tackle

the job without any formal training whatsoever. And the chaplain is delighted to have someone who will give of his time and talent, aiding him in the Sunday school department.

The chaplain must bear the responsibility of the religious education program for his command, even though it is essentially a command responsibility. He must know what is being taught, how it is being taught, what is coming up in the future, and how effective the Sunday school program is. There is no way he can excuse himself for not knowing these things. The chaplain cannot withhold himself from the Sunday school any more than he can withhold himself from the other functions of his ministry in the framework of the military chaplaincy. It is a part of his work, a part of his charge. It is here that the educational processes are at work formulating the conceptions of growing minds to the creed, doctrines and biblical interpretations of the church.

END

Children and the Bible

The American Bible Society encouraged churches to present to their members the daily Bible readings for 1964, especially the school children who can no longer hear the Bible read in their classrooms. The 1964 readings were chosen "to highlight the personalities of the Bible, their personal encounter with God, and the ultimate Word of Truth as revealed in Jesus Christ."

Walls of Jericho

Text: By faith the walls of Jericho fell down after they had been encircled for seven days (Heb. 11:30).

THOUSANDS of years ago Joshua stood on the desolate mountains east of Jordan, and looked across to the promised land of Canaan. It was a wide view that he took in from his vantage point. There was a tumbled expanse of green hills, the uplands of Palestine, offering pasture for sheep and, on their lower slopes, land fit for cultivation, so that the country might well seem a paradise to dwellers in the harsh desert regions to the east. But separating Joshua from that country of his aspirations was the Jordan valley, falling away below his feet like a great trench in the ground. The floor of the valley was bare sulphurous desert, baked in the perpetual heat of that part of the world and devoid of vegetation except where a thin dark line, twisting and turning, indicated the course of the river and the strip of jungle

which grows on its banks. On Joshua's left, the yellow floor of the valley gave place to the blue waters of the Dead Sea, and these in turn faded out of sight in the haze of heat.

But while we may suppose that the observant eye of the Hebrew commander would take in all these details, his attention was concentrated on a different feature of the panorama spread out before him. Opposite where he stood, and two or three miles beyond the river, there was an oasis in the valley. Amid its extensive groves of date palms rose the walls of a city, built of mud brick and shimmering in the sunshine. Joshua could discern signs of movement, for it was a busy commercial center. But it was also a strongly fortified place, for it stood at the very edge of Palestine. In its already long history it had frequently been the object of raids car-

HOW THIS SERMON CAME TO BE

"To abstract the mind from all local emotion would be impossible, if it were endeavored, and would be foolish, if it were possible. That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona!" So wrote Dr. Johnson of the feelings he experienced when he visited the scene of St. Columba's labors in the course of his tour to the Western Isles.

Any Christian who has visited the Holy Land itself knows what he means. It may be hard to explain why looking at a landscape should bring home to us with new illumination some teaching of the Bible. But so it happens. Perhaps what impressed me most on my visit to Palestine was the Jordan valley; and that's where our sermon begins. . . .

ried out by the wild tribes from beyond the Jordan. This city was ancient Jericho.

There is still a town in the oasis today. It is called by the Arabs *Er-riha*, in which we can recognize the ancient name, but the modern community is little more than a straggling village, scattered among the orange groves and banana plantations. It is merely a shadow of the great cities that once stood there.

Outside the village is a vast mound containing the ruins of the successive ancient cities that through the ages have been covered over by sand. The mound has been excavated, and visitors are shown a layer of charcoal which, some archaeologists believe, may date from the time when Joshua sacked and burned the city.

We are all familiar with the story. First, Joshua sent out scouts to gain information. Then the Hebrew forces crossed the river and laid siege to the city. The defenders retired behind their walls, where they felt secure. But after seven days, it is said, the walls collapsed, the attackers poured in, and the city was destroyed. Near the ruins Joshua set up his headquarters at a place called Gilgal, and from that strategic point carried on the campaign that was to win the country. It may well be the case, as Old Testament scholars tell us, that the story has been idealized and dramatized, and that the actual conquest was a more piecemeal and long-drawn-out affair. But in any case, whatever the details of the campaign, there must have been some such critical moment as our story highlights—the moment when the first major stronghold was overcome and the country opened up.

Now a city has its character, just as an individual has. Jericho was a frontier city. Especially if times are troubled, there is always a certain tension in the atmosphere of such a place. The frontier city must always be on guard. It is a part of the

country behind it, but just in front of it stretches out another territory from which danger may come at any time. Possible invaders from the country beyond are attracted to the frontier city. In their eyes, it is the gateway that will open up for them the land they desire to conquer.

So Jericho appeared to Joshua when he looked across the valley to the promised land. It was a barrier to his aspirations, but it was also a gateway to their fulfillment, and he had the courage and the insight to attack it. "By faith the walls of Jericho fell down after they had been encircled for seven days." Joshua's determination was justified, for the frontier city fell before him unexpectedly, and the hinterland was opened up.

NOW there are frontier cities in the spiritual life. Some of us are content to move around the borders of the kingdom of God. We look across to its bright prospects, we feel its challenge and attraction, we are filled with the desire to go in and dwell there. But there are barriers to prevent us, and sometimes, it is not too much to say, we have to fight our way in. You remember how once a rich young man who was not far from the kingdom of God came to Jesus. He was a man who wanted to go into that kingdom. Jesus told him that there was one thing that he must still do, and that was to get rid of his wealth and give it all to the poor. This was the frontier city that confronted the

young man on the borders of the kingdom. If he had been bold enough to do as Jesus asked, if he had made an effort to take the place by storm, if he had thrown himself forward in one bold act of commitment, he would have found the gateway to the fuller life into which he longed to enter. If he had had a little more faith in Jesus, the walls would have fallen down. But we are told that he went away sorrowing. He had not the courage to attack the city that stood on the frontier and barred his progress. And perhaps to the end of his days this rather sad figure haunted the frontiers of the Christian life, looking across with longing to its fullness and promise, but never bringing himself to overcome the obstacle that prevented him from entering.

Bunyan tells us how his pilgrim came to a beautiful palace, outside the door of which a crowd of men was standing. They looked as if they wanted to go in, but did not dare because there were armed men guarding the entrance. But eventually a bolder spirit came along and rushed on the guards. After a fierce scuffle, he forced his way inside, where he was received with acclamation. Sometimes we need this determined effort to go right into the Christian life. Our besetting sins, our selfish interests, our deeply ingrained prejudices, our unwillingness to change our settled habits—these are like so many frontier cities, standing round the borders of the kingdom. Sometimes we move

around them not for seven days only but for many months and years, without ever having the courage to storm them. But "by faith the walls of Jericho fell down," and what we need is sufficient faith in Christ to get past the frontiers of the Christian life and into the very heart of it.

Many centuries after the time of Joshua, we find the city of Jericho appearing once more in the sacred narrative. It was from Jericho that our Lord went up to Jerusalem to face his enemies, to be betrayed and crucified. And again we find that Jericho figures in its ancient role as the frontier city, either a barrier or a gateway. The temptation that had assailed Jesus in the wilderness, that had recurred at Caesarea Philippi, must have been presented to him again at Jericho. Why go to Jerusalem? Why expose himself to his enemies? Surely there must be another way in which his mission could be fulfilled just as effectively.

Our Lord stood on the verge of mighty events, on the frontier of a great spiritual realm which he was to open up for all men that they might go in and possess salvation. There was no other way to achieve this than through the cross. And so, in St. Luke's words, "he set his face to go to Jerusalem." Can we tell what it cost Christ to make that decision? Joshua won a great military victory at Jericho, when he destroyed the old frontier city and opened a highway for the Israelites into the promised land. Christ won

an incomparably greater spiritual victory at Jericho when he put aside any other possibility, set his face towards Jerusalem and the cross, and by so deciding took the step that was to open the kingdom of heaven to all believers. By faith the walls of Jericho fell again, and this victory of the spirit eclipses the famous siege of the fourteen centuries earlier.

HOW far are we prepared to follow Christ? Do we accompany him only the length of Jericho, that is to say, as far as the border, and then leave him to go on alone? Do we ourselves not have the courage to go all of the way to Jerusalem? For full entry into the Christian life demands sacrifice from us, even as sacrifice was demanded from our Lord. To be a disciple of Christ is costly. If we are not participating to some extent in our Lord's sacrifice, then we are still only hovering around the frontiers of Christianity, and not really getting inside it.

Perhaps our courage fails us when there is talk of sacrifice or of taking up the cross. The thought of it looms before us to bar our spiritual progress, it stands there like Jericho on the frontier, and yet unless we can conquer the obstacle, we shall not advance very far in the Christian life or experience. The weakness of the church today is just the fact that too many of us who belong to it are content to stay on the perimeter. We are not coming into the fulness of her life because some barrier or

other is holding us back on the borderline.

Let us go back then a moment to think of Joshua looking across to Palestine. The view before him represented the summit of his aspirations—it was the promised land, the land flowing with milk and honey, the land of Abraham, Isaac and Jacob, the land which he would give anything to enter and make his home. With such longing in his heart, he could not rest content on the frontier—he was compelled to go up against Jericho and remove the

barrier. Does not Christ offer to us an equally compelling vision that comes to us in the deserts of our selfishness and our pettiness and our dividedness and shows us a fuller life of promise and purpose? And more than that, he offers us the grace that is sufficient for our weakness, the courage that can replace our cowardice. "By faith the walls of Jericho fell down," and if we resolutely put our faith in Christ, no barrier will prevent us and we shall know the joy of serving him fully.

AT YOUR SERVICE

The Union Theological Seminary in Virginia, 3401 Brook Road, Richmond 27, Va., announces its Summer Program for Ministers: July 27—August 7. The three courses available with some of the leaders are: **PREACHING CLINIC**—Dwight Stevenson, Kenneth Phifer, Arnold Rhodes, Robert Kirkpatrick; **DOCTRINAL SEMINAR**: Albert Outlet, Martin Marty, John Godsey, Felix Gear, John Leith; **SEMINAR IN CHRISTIAN EDUCATION**: Wm. Kennedy, Wm. Fogleman.

San Francisco Theological Seminary, San Anselmo, Calif. 94960, announces its "Seminary at the Lake" for one week, July 26-August 1, at Zephyr Point Conference Grounds, Lake Tahoe, Nevada. Lecturers will be: Donald Gard, Herman Sweet, Neill Hamilton. Subjects to be studied are: "The Altar and the Flame"; "Putting Our Ministry in Perspective"; and "Foundations and Forms in the Gospel of Mark." Registration and tuition: \$37.00 per family. Write for brochure and registration blanks.

The United Presbyterians have a number of attractive and helpful pamphlets for use by military personnel. Two of the latest are: "I'm Proud to Be a Protestant," and "Now You Are Away from Home." For sample copies and costs write: Department of Chaplains and Service Personnel, United Presbyterian Church, 515 Witherspoon Bldg., Philadelphia, Pa. 19107.

The Four Chaplains Memorial Hydrotherapy Center

By James B. Edwards, Jr.



Looking up hill to the "D" Building entrance where visitors enter to see patients at the Veterans Administration Hospital, Bronx, N.Y.

SWIMMING is perhaps one of the best forms of exercise—to relieve tensions and at the same time to provide stimulation. Some people build their own private pools. Others exercise and relax in pools connected with athletic clubs, hotels, and motels virtually everywhere. What is good for the healthy person can be of even greater benefit to the men who are sick.

The Bronx Veterans' Administration Hospital in New York City is fortunate in having among its facil-

ities a large hydrotherapy pool. It is dedicated to the Four Chaplains who gave their lives in behalf of their fellowmen when the SS *Dorchester* was torpedoed on February 3, 1943. In the warm water of this pool, paralyzed muscles and stiffened limbs are rehabilitated. Patients find exercising themselves to be far less burdensome than to depend on the help of others. Therapists accompany wheel chair and litter patients into the pool to give them the treatments which are



prescribed. Neuropsychiatric patients find here a way to relieve pent-up tensions in an atmosphere which may well remind them of younger and happier days. An "adapted" sports program makes healthy exercise available to all who can take part in it. Basketball and modified water polo are among the games played. All medically cleared patients are permitted to use the pool for recreational swimming. This is *re-creation* in the literal sense of the word. Many find a new lease on life. From here they return to their homes where some can be gainfully employed and know the satisfaction of again being productive members of their communities. As members of the Armed Forces they once fought to maintain the freedom of the country which they love. Because of the therapy which they here receive, provided by their country, they can return to their homes well once again and able to serve their fellowmen.

On February 7, 1962, the annual Four Chaplains Anniversary Service was held at the Veterans Administration Hospital in the Bronx "to inspire people to remember those in whose memory the Center was built." Upper picture shows the group who participated in the memorial service. Below Dr. A. M. Kleinman, Hospital Director, greets the guests. In the background, John Faks is on the left, and Benjamin Leavin on the right.

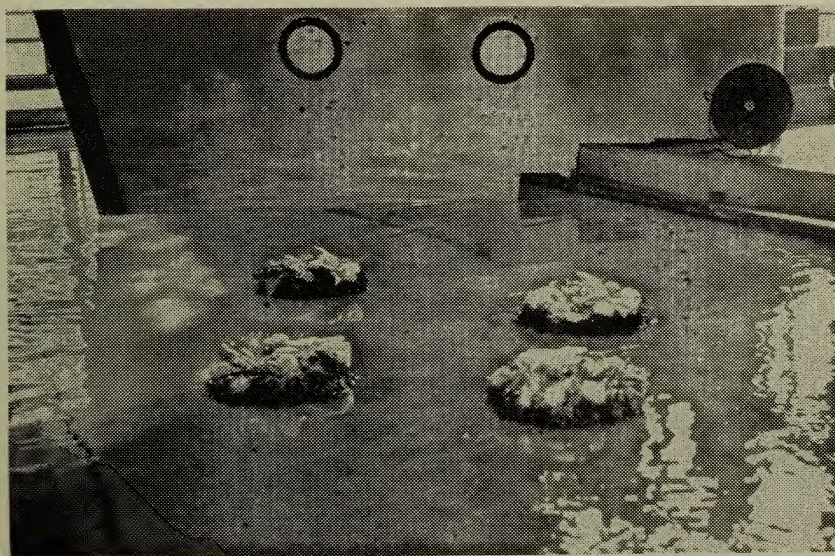


To erect a hydrotherapy center was one of the hopes of Brigadier General Ralph G. DeVoe, M.D. when he became the manager of the Bronx Veterans' Administration Hospital. Added to this hope were: (1) the determination of a group of dedicated people; and (2) cooperation of many public-minded citizens whose contributions made the necessary funds available. Mr. Irving Geist served as the chairman of the Center Committee and its guiding light. Among the others whose efforts and determination led to the successful completion of this project were the Honorable George J. Bel-dock, Mrs. Daisee B. Haberman, and Mr. Thomas J. Shanahan. Mr. Benjamin Leavin served as architect and

builder, and still serves to inspire people to remember those in whose memory the Center was built and the purpose for which it was built. Kate Smith, "The Songbird of the South," and Ted Collins publicized the project on their radio program.

Dedication exercises were held on Sunday, July 27, 1947. Attorney General Tom Clark and Rear Admiral C. A. Swanson represented President Harry S. Truman, for whom the corridor connecting the Hydrotherapy Center and the hospital is named. The Honorable William O'Dwyer, Mayor of New York City, attended the ceremonies. Nick Kenny of the *New York Daily News* composed a poem, "Four Men of God on a Sinking Ship." Chaplains

A wreath for each of the four heroic chaplains of World War II lost when SS *Dorchester* sank on February 3, 1943: George Lansing Fox, John Patrick Washington, Alexander D. Goode, Clark Vandersall Poling.



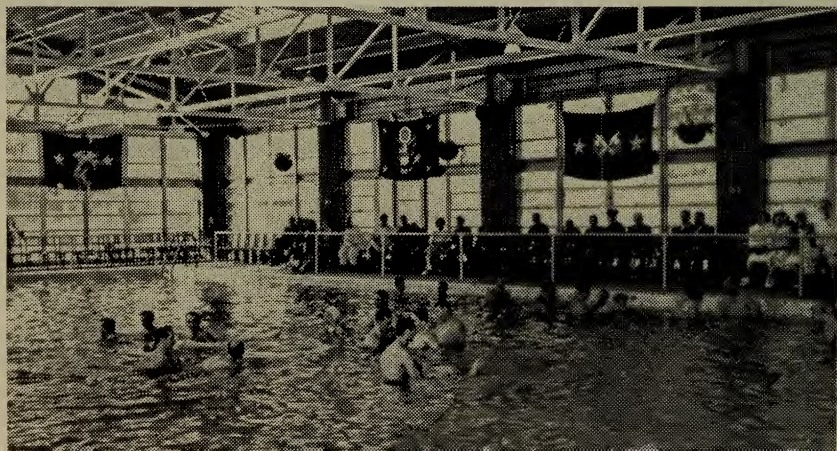


Conference of four chaplains at the VA Hospital, Bronx, L-R: James B. Edwards, Jr., Protestant; Edward A. Kozlowski, Catholic; Abraham H. Fedder, Jewish; Renatos O.T. Hus, O.S.A., Catholic.

of the major faiths participated: The Reverend T. I. Conerty, Roman Catholic, New York, Branch Office Chaplain of the Veterans' Administration; Rabbi Abraham Nowak, Jewish Chaplain, and the Reverend David R. Wylie, Protestant Chaplain, both chaplains at the Bronx Veterans' Administration Hospital.

Four full-time and five part-time chaplains minister to the twelve hundred patients in the Bronx Veteran's Administration Hospital. Since the patient population is one-half Roman Catholic, there are two priests who serve full-time and one who serves half-time. One full-time and two part-time rabbis care for

The Four Chaplains, Memorial Hydrotherapy Center, VA Hospital, Bronx, N.Y.



the spiritual needs of Jewish patients. They represent the three major groups (Conservative, Orthodox, and Reformed) of Judaism. A priest of the Protestant Episcopal Church in the United States of America serves as full-time Protestant Chaplain, and the pastor of an American Baptist Church in neighboring New Jersey serves half-time. A Greek Orthodox priest is on duty one day each week. The New York Area Representative of the Armed Forces Commission of the Lutheran

(Missouri Synod) Church and a Christian Science minister visit patients of their respective denominations weekly.

"Four Men of God on a Sinking Ship" willingly gave their lives for a cause in which all Americans believe. May all of us remember the gift of life which these chaplains offered and endeavor in our daily lives to do whatever we can to make these United States worthy of such a noble sacrifice!

END

How Shall It Be Known What Is Piped?

By Lon Woodrum

WHEN I encountered my friend, Spin Jones, a sometimes beatnik whose parents named him after Spinoza, he sighed deeply, saying, "I pose a query regarding religious goings-on. Like why should there be a foreigner in the pulpit? Like Dr. Bultillich, at St. Philemon's."

"Foreigner?" I said, gazing askance at Spin. "Dr. Bultillich is no foreigner, man. I happen to know that he was born in the Bronx, and grew up in Brooklyn, and attended college and seminary in Boston. To

my knowledge he has never been abroad—not even to Cuba."

Whereupon Spin Jones hauled forth a tattered copy of the New Testament and said, "Quote. 'If I do not know the meaning of the language I shall be as a foreigner to the speaker, and the speaker as a foreigner to me.' Unquote. St. Paul, First Corinthians, fourteen, seven."

"But Paul is speaking on the subject of *glossolalia*," I informed him.

Spin stared at me. "Man, must you also speak in tongues?"

"That's what Paul was writing

Mr. Woodrum is a well-known writer in the religious field whose address is R.D. #2, Hastings, Mich.

about—speaking in tongues. No little excitement is in the church today over his *glossolalia*—this speaking in tongues. Some Episcopalians, Lutherans and—”

“Of this I am aware, friend. Forgive me. I have lifted my text from its setting. I speak not of speaking in tongues, *glossolalia*-wise. I refer to the man of the cloth who indulges in theological jargon from the pulpit which makes him a foreigner to his congregation. To quote again from the Apostle Paul, rather to paraphrase him, it’s like hearing a bugler blow ‘taps’ when he means ‘charge!’”

“Forego not *agape*, brother,” I said, “in reference to him who is called to the business of the *kerygma*.”

Spin knotted his fists. His face contorted. But ere he could speak I said, “Refrain from *Angst*. Long was your clergyman entangled with *Heilsgeschichte*. Consider his seminary *didache*. Men form habits. It may require time and *Wissenchaft*—”

“Trumpets!” wailed Spin. “Trumpets blowing all over the place; and to what end? Like who shall prepare himself unto battle? Have you never heard how Paul says like this: ‘When a man speaks in an unknown tongue he speaks to God, not to man’? What has a man’s preaching his sermon to God have to do with *koinonia*? Why should God be interested in a preacher’s sermon, the sermon was supposed to be from Him in the first place? Should he

have a playback on it, man?”

“*Koinonia*,” I said solemnly, “is passé, almost.”

“So what shall I do, contend for *clichés* once delivered to seminar-ians? What’s wrong with the Anglo-Saxon language?” shouted Spin.

“Jesus spoke in Aramaic,” I pointed out, “and Paul wrote in Greek.”

“And Abraham—in what did he speak? Like Yiddish, maybe. What’s wrong with United States’ English; is it so terrible?”

“Who understands it?” I said. “As it is spoken by the theologians, anyhow. Try this on for size—‘reflexive superperspective.’ Or, ‘de-mythologize.’ Or, ‘encounter’—no, better skip that last one. It’s getting passé, too.”

“Even so, such exercises in a familiar tongue are better than such jaw-crackers, for instance, as *redaktionsgeschichte*, when one would discourse on how the gospel got from the spoken to the written word.”

“*Redaktionsgeschichte*?” I exclaimed. “I thought you dug not this theological jargon?”

“Ah! I speak not for myself. I have sat at the feet of the masters of the academy. I speak in behalf of the theological philistines who attend sermons on Sunday morning; and their name is legion.”

“You speak, then, for such folk as might have understood Jesus?”

“Precisely, man. Why should we clutter up the *Heilsgeschichte* with outlandish foreign expressions? Like once more quoting the Apostle Paul:

'And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?' You dig?"

I nodded. " 'If I do not know the meaning of the language I shall be a foreigner to the speaker, and the speaker a foreigner to me.' "

"Just so. Like a flute solo in English is better than seventy-six trombones in Russian."

"Like if the flute and the trom-

bones are preaching sermons, you mean," I said.

"Like that," said Spin.

"Perhaps, then, you should address yourself to Dr. Bultillich on this matter. Like trying to persuade him to present the *Kirchliche Dogmatik* in the native dialect."

"Like Herb Shriner used to say on TV, it's something to think about. *Sholom Aleichem*, chum."

"*Pax vobiscum*, brother."

END

AT YOUR SERVICE

The Council on Family Life of the Methodist Church, P.O. Box 871, Nashville 2, Tenn., Ed Staples, Director, has produced two series of pamphlets which will be of great interest to chaplains. One is entitled "Preparation for Marriage Series" and contains six leaflets: "Sex Facts for Adolescents," "Data for Dating," "Going Steady," "How Do I Know It's Love?," "Now You Are Engaged," and "What Is a Christian Home?" Sets sell for 15 cents.

The second series bears the title "A New Series of Leaflets for Parents." There are ten leaflets in the series: "Your Child and His Attitudes," "Your Child and the Bible," "Your Child and Christian Beliefs," "Your Child and Christian Understanding of Sex," "Your Child and the Community," "Your Child and His Family," "Your Child and Money," "Your Child and Prayer," "Your Child and Work" and "Your Child and the Church." These sets sell for 25 cents.

Ed Staples says he'll send any chaplain a sample set free of charge if you'd like it, so write him.

The May, 1964, issue of the *International Journal of Religious Education*, deals with the theme; "Person to Person in Human Relations." Eleven authors treat such aspects of human relations as prejudice, segregation, discrimination, the place of the church and Christian education in human relations. Reprints may be secured for 75 cents. Write IJRE, Box 303, New York, New York. 10027.

PHOTO CREDITS: Pages 11-13, U.S. Air Force; page 25, U.S. Army; pages 35-38, VA Hospital, Bronx; page 52, Elgin Daily News, Elgin, Ill. pages 46-56, U.S. Air Force, U.S. Army, U.S. Navy, U.S. Marine Corps.



The Rev. Dr. Willis A. Reed, Pastor, First Baptist Church, Elgin, Ill. Reserve Chaplain (Lt Col) USAR.

Why I Stayed in the U.S. Army Reserve

By Willis A. Reed

One in a series of vignettes to introduce to our readers civilian chaplain reservists who find time to minister in church, community, and wider activities.

THE pastoral ministry is so big and challenging that the minister soon becomes aware that he is inadequate for the task. My chaplaincy experience during World War II, and the Korean War taught me the value of serving men spiritually not only under combat conditions but also during their period of training.

For that reason I've continued my service in the Active United States Army Reserve.

Our Lord taught that the supreme purpose of life is to spend it for something that will outlast it, and I know of nothing that brings a better sense of mission than the pastoral ministry and the military chaplaincy.

Dr. Willis A. Reed is a native of Hampton, Nebraska. He was born on a farm December 30, 1916. After finishing the elementary and high schools in Nebraska, Mr. Reed entered Northern Baptist College in Chicago, Illinois (now Judson College, Elgin, Illinois). He was graduated from the Northern Baptist Theological Seminary in May, 1942. From August, 1934,

through December, 1939, he worked with the church school and youth at North Shore Baptist Church, Chicago, Illinois.

He served as student pastor of the First Baptist Church, Lexington, Illinois, from January, 1940, to May, 1942. In June, 1942, he became, pastor of the First Baptist Church, East Moline, Illinois, where he stayed until July, 1943. From July, 1943, through September, 1946, Dr. Reed served as a chaplain in the United States Army in the Pacific Ocean Areas with the 7th Infantry Division as it was in combat in the Philippines and Okinawa Campaigns. With this same division he went to Seoul, Korea, where his division took the surrender of the Manchurian-Japanese Army. He spent one year on occupation duty.

In October, 1946, Dr. Reed became pastor of the First Baptist Church, Canton, Illinois, where he stayed until August, 1956. In September, 1956, he was called to the First Baptist Church, Elgin, Illinois, his present pastorate.

Dr. and Mrs. Reed have both been on the Green Lake Laboratory School Staff at the American Baptist Assembly. They have also ministered at many youth camps for the Illinois State Convention and Chicago Baptist Association.

Some of the honors and responsibilities that have come to Dr. Reed:

Canton, Illinois, Man of the Year: 1953.

President, Illinois Ministers' Council: 1954-1955.

President, Illinois Baptist State Convention: 1955-1956.

American Baptist Home Mission Society, Board Member: 1956 to present.

President, Elgin Ministerial Association: 1957-1958.

President of American Baptist Home Mission Societies: 1959-1962.

Trustee of Northern Baptist Theological Seminary, now serving on Executive Committee: 1955 to present.

Chaplain of Veterans of Foreign Wars, Department of Illinois: 1959-1960.

Presently on Evangelism Committee and Division of World Mission Support Committee of Chicago Baptist Association.

Chairman of the National Foundation for Polio and Birth Defects of Kane Country, Illinois.

Vice-chairman of the Elgin Chapter of the American Red Cross.

Member-at-large of the Elgin Community Chest.

Vice-chairman of the Resthaven Foundation for the Mentally Ill, Elgin, Illinois.

Secretary, Judson College Board of Trustees.

Chaplain of the Illinois Police Association.

Chaplain of the National Police Association.

Past President of Canton, Illinois Rotary Club with a record of seventeen years of perfect attendance.

For the last nine years, Dr. Reed has served as 85th Division (TNG) Chaplain, holding the rank of Lieutenant Colonel. Major General John S. Gleason, Jr., Administrator of the Veterans Administration, Washington, D.C., is the Commander of this Division. Chaplain Reed graduated from the Command and General Staff College, Fort Leavenworth, Kansas, in February, 1963.

In June, 1942, Willis A. Reed married Sarah Louise Price of Chicago, Illinois. While her husband served overseas during World War II, she attended Northern Baptist Theological Seminary, graduating in 1946 with a Master's Degree in Religious Education. She had completed her A.B. degree at Northwestern University, Evanston, Illinois, in 1936. Dr. and Mrs. Reed have three sons, and one daughter. They live in the church parsonage at 15 Rugby Place, Elgin, Illinois. END

NCC GENERAL ASSEMBLY MEETS

Bishop **Reuben H. Mueller**, presiding bishop of the Evangelical United Brethren Church, Indianapolis, Ind., was elected to a three-year term as president of the National Council of Churches during the General Assembly held in the Convention Hall, Philadelphia, Pa., December 1-7, 1963. Bishop Mueller has been an officer of the National Council since it was organized in 1950. He has also served as vice-president of the World Council of Christian Education, chairman of the General Commission on Chaplains and Armed Forces Personnel, member of the Executive Committee of the U. S. Conference for the World Council of Churches, and member of the World Council of Churches Central Committee. He succeeds Mr. **J. Irwin Miller**, an industrialist from Columbus, Ind., who has just completed a three-year term.

Elected as the vice-president for the Division of Home Missions was The Rev. **Paul O. Madsen**, associate executive secretary of the Division of Church Missions for the American Baptist Convention. Mr. Madsen is a vice-chairman of the General Commission on Chaplains and Armed Forces Personnel.

Dr. R. H. Edwin Espy, New York, was elected general secretary of the National Council of Churches, and **Dr. David R. Hunter**, New York, was elected associate general secretary. Dr. Espy had been associate general secretary and succeeded Dr. **Roy G. Ross** upon his retirement last June.

A memorial service was conducted by Dr. **Eugene Carson Blake** for the late President **John F. Kennedy**, who was to have been the principal speaker at the Assembly.



NEWS ROUNDUP

CHAPLAINS

Dr. **Martin H. Scharlemann**, professor of New Testament Interpretation, Concordia Seminary, St. Louis, Mo., was the retreat leader at the Protestant Chaplain's Retreats held at the Alpine Inn, Berchtesgaden, February 4-6 and February 11-13, 1964. Chaplain (Maj Gen) **Charles E. Brown, Jr.**, Army Chief of Chaplains, attended the opening session of each retreat and was honored guest at a reception on Monday evening.

Chaplain (Lt Col) **Donald W. Helm** is now the director of Personnel and Ecclesiastical Relations at the Office of the Chief of Army Chaplains, Washington, D.C., replacing Chaplain (Col) **Bernard J. Fenton**. Chaplain Fenton is now Staff Chaplain, U.S. Army Combat Developments Command, Fort Belvoir, Va.

Transfers from the First U.S. Army: Chaplain (Lt Col) **Anthony A. Dudek** from Fort Dix, N.J., to Fort Leavenworth, Kans.; Chaplain (Capt) **Anthony L. Capitani** from Fort Dix, N.J., to Italy; Chaplain (Maj) **Thomas K. Lightcap** from

Fort Devens, Mass., to Fort Benning, Ga.; Chaplain (Capt) **Vonald W. Hoffman** from Fort Wadsworth, Staten Island, N.Y., to Korea.

To the First U.S. Army: Chaplain (Lt Col) **Oliver D. Kehrlein** to Fort Dix, N.J., from Germany; Chaplain (1st Lt) **Edgar Gross** (newly commissioned) to Fort Dix, N.J.; Chaplain (Lt Col) **Russell O. Kirsh** to Fort Jay, N.Y., from Germany; Chaplain (Maj) **Daniel K. Hall** to Fort Devens, Mass., from Korea; Chaplain (1st Lt) **Joseph A. Graves** (newly commissioned) to Fort Devens, Mass.

Chaplain (Lt Col) **Allan R. Freddine** retired October, 1963. His last duty station was Fort Dix, N.J.

The following four Army chaplains have been selected for the Regular Course at the Command and General Staff College at Fort Leavenworth, Kans.: Chaplain (Lt Col) **R. M. Harding**; Chaplain (Maj) **C. J. Lively, Jr.**; Chaplain (Maj) **John J. O'Neill**; Chaplain (Maj) **Duncan C. Stewart**.



Lt Gen Charles G. Dodge, Fifth U.S. Army, spoke to the Chicago Chapter of the Military Chaplains Association during their December meeting on the subject, "Our Common Concerns in Uncommon Times." Plans are under way for the National Convention to be held at the Sherman House, Chicago, Ill., May 19-21, 1964.

Five Southern Baptist Chaplain Conferences were held during January and February, 1964. Still on schedule are

Midwestern Baptist Seminary
Kansas City, Mo.
April 7, 1964

Berchtesgaden Baptist Assembly
Berchtesgaden, Ger.
May 4-8, 1964

Glorieta Baptist Assembly
Glorieta, N. Mex.
July 30-August 5, 1964

Ridgecrest Baptist Assembly
Ridgecrest, N. Car.
August 13-19, 1964

Chaplain (Col) **O. H. Tietjen**, Third U.S. Army Chaplain, states that approximately 225 chaplains (active duty, Reserve, and National Guard) attended the Annual Third U.S. Army Chaplain Training Conference at Fort McPherson, Ga., in October, 1963. The theme was "The Chaplaincy in Our Reorganizing Army." Special speakers were Dr. **Alvin C. Graves**, director of the Los Alamo, N. Mex., Scientific Laboratory, Mr. **Hedley Parker** of the Moody Institute of Science, Los Angeles, Calif., and Dr. **Hubert Entwisle**, director of Religious Affairs, Illinois Civil Defense Agency.

Post Chaplain (Col) Herman H. Heuer (left) receives a certificate of appreciation from Maj Gen William F. Train, Commanding General of Carlisle Barracks, Pa. The former Eighth Army Chaplain was presented the certificate in appreciation of his services as chaplain of the Eighth Army and United Nations Command while in Korea for one-year term.





DEC. 1963 GRADUATING CLASS, ARMY CHAPLAIN SCHOOL

The first permanent change of station career class (shown above) of the Army Chaplain School, Fort Hamilton, Brooklyn, N.Y., graduated in December, 1963, after twenty-one weeks of study. Speaker for the occasion was Colonel Roy T. Dodge, USCONARC Director of Army Schools.

Among the twenty-six officers graduated were seven Catholic and nineteen Protestant chaplains. Only allied student was Chaplain (Capt) Jooneong Ahn of the Republic of Korea Army.

Five chaplains will report overseas for duty: Chaplain (Maj) Maurice J. Errico, 25th Inf Div, Hawaii; Chaplain (Maj) John L. Hurlb, ASA Det 4, APO 133, New York, N.Y.; Chaplain (Maj) Earl C. Kettler, MAAG, Vietnam; Chaplain (Capt) Edward M. Mueller, Jr., TUSLOG, Turkey; Chaplain (Maj) John W. Fritts, MAAG, APO 143, San Francisco, Calif.

Three west coast assignments are in California: Chaplain (Capt) William L. Fosmire, USAPERSCEN, Oakland; Chaplain (Capt) Hubert Garrell, Fort Ord; Chaplain (Capt) John W. Tyler, Presidio, San Francisco. The other is Chaplain (Capt) Louis G. Alder, who will report to the 4th Div, Fort Lewis, Wash.

Shortest change of station was Chaplain (Lt Col) John I. Foley to Fort Jay, N.Y. Others going to nearby posts were Chaplain (Maj) Joseph H. Beasley to Fort Monmouth, N.J.; Chaplain (Maj) Wilson L. Lyon to Fort Wadsworth, N.Y.; and Chaplain (Capt) Clarence L. Reaser to Fort Dix, N.J.

About one-fifth of the class goes to Fort Bragg, N.C.: Chaplain (Maj) Elmer H. Ammerman, Special Warfare Center; Chaplain (Maj) Merlin R. Carothers, 82d Abn Div; Chaplain (Capt) Raymond J. Foley, 1st Special Forces Gp; Chaplain (Maj) Joseph J. Smolinski and Chaplain (Capt) John E. Kienitz, both of the 82d Abn Div.

Three chaplains go to Georgia: Chaplain (Maj) Louis M. Jackson, 2d Inf Div, Fort Benning; Chaplain (Maj) Alfred A. Miller, Fort McPherson; Chaplain (Capt) Harold C. Lamm, Civil Affairs School, Fort Gordon.

Two will go to Kentucky: Chaplain (Capt) Edward J. Christoph to Fort Knox; Chaplain (Maj) Ralph A. Goff to the 101st Abn Div at Fort Campbell.

One each goes to Texas and Alabama: Chaplain (Capt) Raymond E. Barry, 2d Armored Div, Fort Hood; Chaplain (Capt) Michael J. Feeley, Fort Rucker.

Chaplain (Lt Col) **Joseph G. Gefell** has been transferred to Fort McPherson, Ga., and is now the Deputy Army Chaplain, Third U.S. Army. Chaplain Gefell had been stationed at Fort Bragg, N.C. He replaced Chaplain (Lt Col) **James C. Carroll** who is now the Division Chaplain, 2d Infantry Division, Fort Benning, Ga.



Leaders during Day of Recollection at U.S. Army Chaplain School, Fort Hamilton, Brooklyn, N.Y. L-R: Chaplain (Col) Gregory R. Kennedy, Commandant of the U.S. Army Chaplain School; Dr. Bryant Kirkland, Fifth Avenue Presbyterian Church, New York City, Protestant speaker; The Rev. Alfred E. Smith, M.M., Marynoll missionary to Japan, Catholic leader; Chaplain (Lt Col) Joseph R. Andrews, Director of Resident Instruction, USACHS.

CAPT **Robert J. Schneck**, CHC, USN, became the Protestant chaplain attached to the Commandant's staff, Tenth Naval District, San Juan, P.R., in February, 1964. His responsibilities include the Naval Base in Puerto Rico, Guantanamo Bay, Trinidad, Roosevelt Roads, and the Communication Station at Fort Allen, P.R. Chaplain Schneck has been the head of the Ecclesiastical Relations Branch, Office of the Chief of Naval Chaplains, Washington, D.C.

The chapel at Naha Air Base, Okinawa, had a full schedule during December, 1963, which included a Protestant Men of the Chapel party for Okinawan orphans, a Christmas cantata by the chapel choir, a program by the Primary Department of the Sunday school, and a Christmas drama by the youth of the chapel. The annual candlelighting service was held on Christmas Eve and a very special worship service was held on Christmas Day.

Chaplain (Lt Col) **Leland L. Loy** has been transferred from Fort Leonard Wood, Mo., to Fort Huachuca, Ariz.

Chaplains at the U.S. Army Chaplain School attend an Ecumenical Luncheon as part of the Day of Recollection held on October 23, 1963.



"Choir of the Week" on an Atlanta, Ga., TV station during Thanksgiving week was the combined choirs (Junior, Senior, Adult) of Fort McPherson, Ga. Program is sponsored by the Greater Atlanta Council of Churches. The director is Mrs. **Virginia Masters**, wife of Colonel **George Masters**, USA (Ret.).

Dr. Herman A. Norton, professor at Vanderbilt Divinity School, Nashville, Tenn., was the missionary for the Protestant Religious Mission at Sewart AFB, Tenn., which was held in February, 1964. Dr. Norton has been chaplain of the Tennessee State Senate and has published the prayers used at the opening sessions of the Senate under the title, *While Senators Bow*.

Chaplain, Capt, **Leslie McRae** has been transferred to Ramey AFB, Puerto Rico, from Sewart AFB, Tenn. Chaplain, 1st Lt, **James A. Brooks** has been assigned to Sewart AFB upon entering the Air Force chaplaincy from his ministry at the Methodist Church at Whigham, Ga.

Chaplain, Capt, **William D. Franks** of McGuire AFB, N.J., LCDR **Martin F. Gibbon**, CHC, USN, of the Naval Base in Philadelphia, Pa., and Chaplain (1st Lt) **Marshall Lifson**, of Fort Dix, N.J. participated in a three-faith discussion of the role of the chaplain in peace and war which was moderated by Chaplain (Lt Col) **Osborne E. Scott**, of Fort Dix, N.J. Program was aired on WRCV-TV on Veterans Day, 1963.

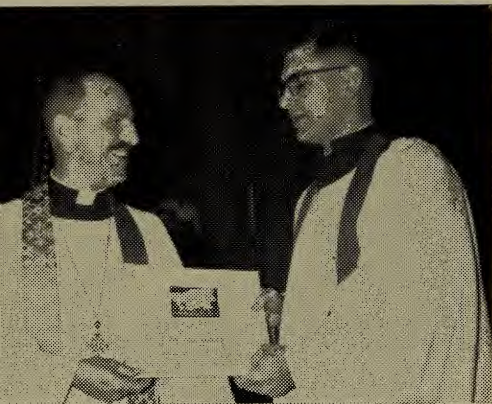
Chaplain (Maj) **Robert R. Arms** has been transferred from Germany to Fort Bliss, Tex.



The Rev. Larry McGill, Secretary of Evangelism for the Pocket Testament League, discusses a salient point following one of his addresses with Chaplain (Capt) Homer G. Benton and SFC Jacque H. Ramer of HQ Battery, 3d Msl Bn, 68th Arty. Mr. McGill was Retreat Master of the one-day religious retreat held at Snelling Air Force Station, St. Paul, Minn. Theme of retreat was "Soldiers of Christ." Also featured were workshops, discussion groups, addresses, films.

Westminster Choir of St. Andrews Presbyterian Church, Redondo Beach, Calif., directed by Mel Tully, sang during worship service on board the USS *Valley Forge* (LPH-8).





Dr. B. Paul Huddle (left), professor of Church History at Tokyo Lutheran Seminary, is presented a certificate of appreciation by Chaplain (Capt) George V. Reswik, Protestant Chaplain at the U.S. Army Depot Japan, for unselfish devotion to God's work.

Dr. David S. Schuller, associate professor of practical theology at Concordia Seminary, St. Louis, Mo., has accepted the position of director of Urban Seminars in the Department of the Urban Church, a unit of the division of Home Missions of the National Council of Churches. This is a two-year program of seminars for clergymen on urban problems made possible through a \$54,000 grant from the Ford Foundation.

Mr. and Mrs. Albert V. Danielsen of Wellesley Hills, Mass., have given one million dollars to the Boston University School of Theology for the endowment of the Danielsen Center for Pastoral Care and Counseling. The Center was formerly known as the Pastoral Counseling Service.

SEMINARIES AND CHRISTIAN COLLEGES

Dr. John Coleman Bennett, Reinhold Niebuhr Professor of Social Ethics at Union Theological Seminary, was elected president of Union Theological Seminary, New York, N.Y., at a special meeting of the Board of Directors on December 19, 1963. Dr. Bennett has been acting president since the retirement of Dr. **Henry Pitney Van Dusen** last June.

Mrs. Sidney Gamble of New York City was named as chairman of the 1964 Project of the Women's Planning Committee of the Japan International Christian University Foundation to raise \$100,000 for the Language Division of ICU. The money will be used to modernize and expand facilities.

Thomas David Parham III, son of CDR and Mrs. Thomas David Parham, Jr., CHC, USN, was baptized recently by **RADM Stanton W. Salisbury**, CHC, USN (Ret.). Chaplain Salisbury, the eighth Chief of Naval Chaplains, went aboard the *USS Valley Forge* (LPH-8) to officiate at the baptismal rites for the infant.



The CHAPLAIN



Above is the 1963-64 Chaplain Service Advisory Committee for the Veterans Administration. Front row, L-R: Dr. John R. McLaughlin; The Rev. Carl R. Plack; Chaplain Morris A. Sandhaus, VA; Bishop Philip J. Furlong; Dr. George W. Cummins; Chaplain Roy F. Reynolds, VA. Back Row, L-R: Chaplain Donald C. Beatty, VA; the Very Rev. John Stafford, Chaplain Andrew E. Hanfland, The Rev. A. Ray Appelquist, Chaplain Joseph W. Hartman, VA; Chaplain Harry C. Wood, USN (Ret); Dr. Robert J. Plumb; Monsignor James G. Wilders, Rabbi Aryeh Lev.

"The Webster Scholarship Fund" has been established in memory of **H. D. Webster**, late member of the First Presbyterian Church of Hollywood, Calif., by his family. The Fund will provide an annual scholarship of \$1,000 to a deserving young man who is a veteran of the Armed Forces of the United States and who desires to prepare himself for the military chaplaincy.

Chaplain **Stanley B. Webster**, '52, son of the late H. D. Webster, joined President McCord in announcing that the scholarship will be available at the beginning of the next academic year. Applicants should write to **James E. Andrews**, Princeton Theological Seminary; Princeton, N.J.

Lt Gen Chang, Sung Hwan (right), Chief of Staff of the Republic of Korean Air Force, receives the \$25,000 donation for the ROKAF Chapel. Chaplain, Lt Col, Rex M. Thompson, 314th Air Division Chaplain (left), and Brig Gen William L. Mitchell, Jr. (center), Commander 314th Air Division, acted in behalf of the Chief of Air Force Chaplains, Maj Gen, Robert P. Taylor.





On a recent visit to Judson College, Elgin, Ill., the Executive Secretary of The General Commission on Chaplains (second from right) is shown with Dr. Edgar D. Boss, Dean of Judson College; Dr. Willis A. Reed, Pastor, First Baptist Church, Elgin, Ill.; Dr. Albert Montgomery, Executive Secretary, David C. Cook Foundation.



Ecumenical spirit at Brooklyn Army Terminal, N.Y., is shown by the clergymen pictured, L-R: CDR Sam Sobel, CHC, USN, Staff Chaplain, MSTSLANT; Father Arthur Wyatt, C.S.S.R., Our Lady of Perpetual Help Church, Brooklyn, N.Y.; Chaplain (Maj) Herbert S. Edge, USA, Terminal Chaplain.

NEWS BRIEFS, UNITED STATES

The Reverend **Erik Wyman** of Sweden stopped at the Chaplains Memorial Building on a recent visit to Washington, D.C. Mr. Wyman is director of the Soldiers' Home (servicemen's center) at Lyungbyhed, the site of the Air War College of the Royal Swedish Air Force. On his trip to the United States Mr. Wyman also visited his oldest daughter, who is an exchange student in New Mexico.

Dr. **Walter F. MacGowan**, minister of the First Christian Church, Oklahoma City, Okla., accepted a call to the Union Avenue Christian Church in St. Louis, Mo. His ministry in St. Louis began in January.

LCDR Robert H. Warren, CHC, USN (left), receives a letter of commendation from Col E. C. Carlson, USMC, Commanding Officer of Marine Aircraft Group Fifteen, acting for the Commanding General, U.S. Marine Corps Air Station, El Toro, Calif. Chaplain Warren volunteered as Big Chaplain and instituted several programs which helped to rehabilitate the prisoners.





Two one-day retreats were held last fall at Scott AFB, Ill. Above left are leaders of the Catholic Retreat: Chaplain (Capt) Earl F. Stover, St. Louis Defense Chaplain; John Benington, St. Louis University basketball coach, featured speaker; Chaplain (Lt Col) Arthur L. Duhl, 5th Region Chaplain; Father Francis J. Matthews, Director of Radio and TV Apostolate, St. Louis Archdiocese, who served as Retreat Master. Above right are leaders of the Protestant Retreat: Maj Gene Wilson, who represented the St. Louis Defense Commander and Battalion Commander; Chaplain (Capt) Earl F. Stover, St. Louis Defense Chaplain, who gave the closing meditation; Chaplain (Maj) Allan J. Harkness, devotional leader; Dr. Sterling L. Price, pastor of the Third Baptist Church, St. Louis, Mo., who served as Retreat Master.

The Reverend **Russell Loesch** is now the minister of the Community Church of Cedar Grove, N.J. His son, **Robert**, is a theological student at Yale Divinity School and his son, **William**, is at Andover-Newton.

The European Convocation on Christian Social Concerns was held at the Methodist Retreat Center in the Black Forest, Ger., and attended by one hundred churchmen from fourteen nations. Theme of the pioneering convocation was "Christian Witness in a World of Social Change," and purposes of the Conference were to illustrate the common nature of social problems and to consider the Christian gospel in its relationship to social problems.

During February 4-7, 1964, a national study conference was held by the National Council of Churches to examine relations between church and state to see whether organized religion and government should move closer together or farther apart. Approximately 450 delegates and 50 observers or consultants met at the Deschler Hilton Hotel in Columbus, Ohio. The Reverend **Dean M. Kelley**, executive director of the Department of Religious Liberty, stated that church-state relationships in the United States are unique in world history and a departure from the pattern in Europe. Under study was the tax exempt status of churches, aid to church-related institutions of higher education and welfare, and the civil rights.



Only father-son Jewish Combination in the history of the United States Military Chaplaincy is reunited after a year. Chaplain (Capt) Jonathan Eichorn (left), Post Chaplain Section, Stuttgart, Ger., greets father, Rabbi David Eichorn. Meeting took place at Seventh Army Headquarters where Rabbi Eichorn also visited Chaplain (Col) Francis L. Sampson and Chaplain (Lt Col) David M. Reardon.



CAPT R. M. Schwyhart, CHC, USN, is now Officer-in-charge, Navy Chaplains School, Newport, R.I. His last assignment was as Twelfth Naval District Chaplain, San Francisco, Calif.

SP4 Mabry D. Watkins, the 100,000th Retreatant at the Armed Forces Religious Retreat House, Berchtesgaden, Ger., cuts the cake prepared to commemorate the occasion. Looking on are Chaplain (Col) John O. Woods, USAREUR Chaplain, Chaplain (Lt Col) Donald F. Carter, and Chaplain (Capt) James F. Dolan, the two Retreat House Chaplains.





First Laymen's Day Observance held in II Corps area of South Vietnam. L-R, front: Capt Franklin Nichols, Infantry, Sector Bin Dinh; Capt Leslie Wiger, CE, 6th Engineer Gp; PFC Stanley Hale, Chaplain's Assistant; Lt Col John Ensor, Infantry, Senior Adviser, II CALC; Sp4 Colla Ponder, 560th MP Co. L-R, back: Capt Leo Brooks, QM, II CALC; Corporal Phil Clark, 560th MP Co.; Sp4 William Schassler, II CALC; PFC Jerry Smith, 178th Signal Co.; Chaplain (Capt) Thomas McInnes, Corps Protestant Chaplain.

National observance of "This Nation, Under God" Sunday was held on January 5 and leaders of the three faiths made statements to be included in worship services. A reformation of national morality is the way to halt the growing wave of hate from both the Far Left and the Far Right; this reformation must take place in the home, in the schools, in the churches, in political life.

Bishop **Reuben H. Mueller**, president of the National Council of Churches, and other church leaders, met with President **Lyndon B. Johnson** to "discuss the problems of race relations in the North and the South, and assured the President that the NCC would concentrate on these mat-

ters, and do all we can to bring in this country a new era of equal rights for all citizens." Bishop Mueller also asked that the members of the various churches create a climate of love in which racial injustice could not flourish.

The Reverend **Lauris B. Whitman**, executive director of the Bureau of Research and Survey of the National Council of Churches Division of Christian Education, has announced a project to determine whether or not Bible interpretations in church school literature implies prejudice in intergroup relations. Dr. **Bernhard E. Olson**, an expert in intergroup relations and author of *Faith and Prejudice*, will make the study.



JAPAN CHRISTIAN HOSPITALITY CENTER

Shown above is the Japan Christian Hospitality Center, which is on the third floor of the Tourists International Building, 17-1 Honcho, Yokosuka, Japan. The director of the Center, Mr. Walter K. Shimada, stands in the doorway.

This is one of the Centers sponsored by the Committee on Ministry to Service Personnel in the Far East. It is provided by Japanese Protestant Churches for American service personnel while stationed in Japan. Tours include Japanese Christian homes, churches, sight-seeing to places of interest which helps the GI see "the best of Japan."

Seven other hospitality centers are listed below.

Servicemen's Centers Sponsored by
the Committee on Ministry to
Service Personnel in the Far East
475 Riverside Drive, New York,
N.Y.

HONG KONG
U.S. Servicemen's Lounge
40 Gloucester Road

JAPAN

Japan Christian Hospitality Center
17-1 Honcho, *Yokosuka*
Tourists International Arcade

Christian Servicemen's Center
844-1 Higashikata
Kawashimo, Kuruma
Iwakuni

Yokohama Servicemen's Guides
U.S. Army Transportation Terminal
North Pier, *Yokohama*

KOREA

Hillside House
Han Nam Dong Kil
Seoul

OKINAWA

Ishikawa Service Center
Ishikawa

TAIWAN

Hospitality House
15 Chung Shan Road, North, Sect. 3
Taipei

BACK ISSUES OF LINK AND CHAPLAIN

The editor of THE CHAPLAIN is interested in securing by gift or purchase complete sets of all issues of THE LINK since 1943, and THE CHAPLAIN since 1944 for library use. Of special interest are issues of THE LINK for the years 1943, 1945, and 1953, and issues of THE CHAPLAIN for 1953 through 1956.

Dr. Frederick W. Helfer, Christian Temple of Baltimore, Md., has received the McCormick Civilian Award for dedicated and distinguished service as a leading Maryland clergyman whose inspirational leadership was of tremendous value in combating prejudice and in promoting intelligent understanding of religious problems by members of all faiths. The award was made in connection with his work on his church's telecast "To Promote Good Will."

The Peace Corps has requested 5,000 teachers to fill overseas teaching posts in 1964. Needed are 3,000 for secondary schools, 1,000 for elementary schools, 500 for colleges and universities, and 500 for physical and vocational adult education. Interested persons should contact Peace Corps, Division of Recruiting, Washington, D.C., 20525.

William H. Bergherm, who served as a U.S. Army chaplain from 1943 to 1950, died following an automobile accident on December 31, 1963. Following his active service as an Army chaplain he served the Seventh-day Adventist Church at its world headquarters directing the activities of Seventh-day Adventist servicemen overseas from 1950-1954. From 1954-1958 he served as associate secretary of the War Service Commission, now known as the National Service Organization. In 1959 he retired and served as chaplain in the Fricot Boys' School at Sonora, Calif., until his death.

Funeral services were conducted in the Takoma Park, Md., Seventh-day Adventist church and he was buried

in the Arlington National Cemetery.

Karl B. Justus, Executive Secretary for The Military Chaplains' Association, Washington, D.C., 20009, has called to our attention that the dates of their national convention have been changed. The annual convention will be held at The Sherman House in Chicago on May 19-21, 1964. The original date was carried in the December 1963 issue of *THE CHAPLAIN*, so please change your calendars!

A one-day conference on "Church-Related Vocational Opportunities for Retired Military Personnel" was held in Washington, D.C. on February 18 this year. It was sponsored by The General Commission on Chaplains and Armed Forces Personnel in cooperation with a number of governmental, church, and service organizations. More than eighty persons attended the meeting held at the Hotel Continental.

Keynote speaker was the Honorable **Norman S. Paul**, Assistant Secretary of Defense (Manpower). Some of the others who addressed the conference were: **Louis Levine** of the Department of Labor; Colonel **Winston G. Whall** of the U.S. Army; the Reverend **E. O. Midboe** of the National Lutheran Council; Dr. **Richard Bauer** of The Methodist Church; Dr. **Willis A. Brown** of the Southern Baptist Convention.

The Reverend **A. Ray Appelquist**, Executive Secretary of The General Commission on Chaplains and Armed Forces Personnel, welcomed the conference members and presided at the luncheon. Colonel **Matthew Thompson**, USAF (Ret.), of The General Commission staff, served as conference chairman.



BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

People of Prayer by JOHN B. DAWSON. The Upper Room. 1963. 58 pp. 35 cents, paper.

A Methodist minister in New Zealand presents a group of fascinating vignettes of people who found spiritual adventure and great meaning in prayer. The author served in Italy as an infantry chaplain in World War II.

Israel: Years of Challenge by DAVID BEN-GURION. Holt, Rinehart & Winston. 1963. 240 pp. \$5.00.

A saga told by one of the men who figured prominently in the midst of it. There is both prophet and statesman in Ben-Gurion's character. His book reminds the reader of stirring events in recent history and fills the account with interesting perspective as seen from a position of leadership.

Faith in the Future by RICHARD L. EVANS. Harper & Row. 1963. 212 pp. \$3.00.

This is the tenth book of the "Spoken Word" broadcasts from Salt Lake City. There is an easy grace and simplicity about these brief talks heard by many over CBS radio network.

Twelve Modern Disciples by LEONARD T. WOLCOTT. The Upper Room. 1963. 88 pp. 50 cents, paper.

These are accounts of modern disciples who have walked with Christ as their Lord. It is an inspiration to be introduced to these contemporary saints and to read of their dedication and influence.

The Last Supper by HOWARD W. ELLIS. The Upper Room. 1963. 63 pp. \$1.00.

A sensitive interpretation of Leonardo da Vinci's *The Last Supper*, with illustrations taken from Ernest Pellegrini's wood carving in The Upper Room Chapel. A book especially suitable for use as a gift.

The Old Testament and Christian Faith, edited by BERNHARD W. ANDERSON. Harper & Row. 1963. 264 pp. \$5.00.

The relation between the Old Testament and the New Testament is a lively question in every age. An international panel of distinguished scholars looks at various aspects of the problem.

The Greatest Plan by HOLLAND FRENCH. Salvation Army Supplies, Printing and Publishing Department. 1963. 157 pp. \$2.50.

A very practical and useful introduction to the study of the Bible. It is written with effective simplicity and directness. There is a spirit of confidence and reverence for the subject matter throughout the book. An ideal gift for one who is young or new in the Christian faith.

Chaplain on the Waterfront by VAN MACNAIR, JR. Seabury. 1963. 141 pp. \$3.50.

Good reading for every chaplain and any clergyman who seeks a relevant and practical ministry in our complex society.

American Military Forces Abroad by GEORGE STAMBUK. Ohio State University Press. 1963. 181 pp. \$6.75.

Since nearly half of the active duty military personnel of the United States are stationed in foreign locations, it is helpful to know something of the various agreements our government has made with the host nations in respect to jurisdiction over these people. This volume offers a general survey and study of the changes, the increasingly careful and precise descriptions of the status of the forces involved.

There is a very helpful section on bibliographical notes, plus charts, tables and appendices.

The Selection of Personnel for International Service, edited by MOTTRAM TORRE. World Federation for Mental Health. 1963. 161 pp. \$5.00.

This is a book, as stated in the Preface, "designed to help agencies

improve the processes of selection, assignment, supervision, guidance and evaluation of international personnel." Particularly helpful reading for chaplains who counsel aspirants for a wide spectrum of vocations both at home and overseas.

A Pathway to the Bible by SAMUEL UMEN and MARK B. STRICKLAND. Philosophical Library. 1963. 265 pp. \$5.00.

A Jewish rabbi and a Protestant minister have combined to write a practical and informative introduction to the various books of the Bible.

The Uses of the University by CLARK KERR. Harvard University Press. 1963. 126 pp. \$2.95.

While a university is not a sub-society in the same degree as a military organization, it is a world of its own. The President of the University of California has some stimulating things to say about the future role of these influential giants in our society.

Religion for Tomorrow by THERON D. WILSON. Philosophical Library. 1963. 137 pp. \$4.75.

An interesting volume of speculation and philosophy regarding universal religious ideas.

The Genesis of Religion by MARGARET MURRAY. Philosophical Library. 1963. 77 pp. \$3.75.

"Dr. Murray finds the origin of religion in the mother's power and discovery of creating life."

The Martyred by RICHARD E. KIM. George Braziller. 1964. 316 pp. \$4.50.

A novel of rare sensitivity and power by a young Korean now living

in the United States. Those who invested a part of their lives in Korea will find this absorbing and the general reader also will respond to skill and craftsmanship of the author in portraying longings of the soul and spirit of man.

The Gospel According to Matthew by A. W. ARGYLE. Cambridge University Press. 1963. 222 pp. \$1.65 paper.

This volume is in the new Cambridge Bible Commentary series based on the New English Bible. While the commentary is scholarly, it follows the established plan of the entire series in not using Greek and Hebrew references. A very useful tool for Bible study for student and layman.

The Upper Room Disciplines, 1964, compiled by the UPPER ROOM STAFF. The Upper Room. 1963. 372 pp. \$1.00 paper.

A proven devotional guide for the whole year. In its sixth year the book has a wide and helpful array of stimulating meditations written by "professors, deans, pastors, bishops, chaplains, and other churchmen."

A Philosophy of Creation by CHARLES J. FITTI. Philosophical Library. 1963. 101 pp. \$3.75.

A personalized and rather abstruse discussion of the goal of creation.

Acquittal by Resurrection by MARKUS BARTH and VERNE H. FLETCHER. Holt, Rinehart & Winston. 1964. 163 pp. \$4.75.

This is something different and interesting in support of the resurrection. Whereas early Christians made much of the doctrine, those of modern times have been divided in understand-

ing and emphasizing it. It is fascinating to see good scholars state the case for the resurrection as the great affirmation of Christian faith.

Women of Light by WALTER RUSSELL BOWIE. Harper & Row. 1964. 198 pp. \$3.95.

Vignettes of twenty outstanding women of history, prominent in many different fields. A companion volume to Bowie's, *Men of Fire*, this book presents a distinguished group of women who have lifted life to higher levels. An excellent gift selection.

Systematic Theology, Vol. III, by PAUL TILLICH. University of Chicago Press. 1963. 423 pp. \$6.95.

This is the third and final volume in Tillich's *Systematic Theology*, the magnum opus of his life's thought and work. Whether one follows this distinguished professor's system or not, Tillich cannot be ignored in any contemporary consideration of theology. He looms large among religious thinkers of our day and has done us the service of putting his best thinking in three impressive volumes for our consideration and continuing reference.

The Royal Priesthood of the Faithful by CYRIL EASTWOOD. Augsburg Publishing House. 1963. 264 pp. \$4.50.

The present quickening of lay activity in the life of the church is regarded as one of the most significant developments in recent years. What is the theology behind this development? Is it biblical? The author says yes and traces the development of the doctrine of the royal priesthood of the faithful in the Bible, in the writ-

ings of the church fathers, and in the theology of the Middle Ages. This doctrine is a dynamic formula for reform. The true church is revealed in this book as a consecrated, interceding, witnessing, and serving priesthood of faithful people.

Dr. Eastwood is minister of the Muswell Hill Methodist Church, London, England, and is the author of a companion volume entitled *The Priesthood of All Believers* (Augsburg, \$4.50).

The Clergyman's Fact Book: 1964-1965. Edited by BENSON Y. LANDIS. Evans-Lippincott. 1964. 311 pp. \$4.95.

This is the day of specialization and Editor Landis has attempted to cull from books of all sorts the pertinent factual information the minister may need. Here, for instance, the preacher will find church statistics—membership of major groups, church attendance, contributions, Sunday school enrollment; the history, beliefs, membership of religious bodies in the world; the names of church-affiliated colleges; information on where to get reliable facts about tax problems that concern the church and clergymen; sources of information about special pension plans; a list of lay organizations of major religious bodies; when and where the major religious bodies will hold important national and international meetings during the next two years—etc.

Religion, A Humanistic Field by CLYDE A. HOLBROOK. Prentice-Hall, Inc. 1963. 291 pp. \$6.95.

This is an argument for the inclusion of religion within the field of liberal arts. The author makes an in-

teresting case for the scholarly study of religion as part of "a liberalizing education."

6,000 Years of the Bible by G. S. WEGENER. Harper & Row. 1963. 340 pp. \$7.95.

An ambitious attempt that has issued in a very attractive, readable and informative book on the history of the Bible. There are over two hundred illustrations and copious notes. A library or gift item of excellent quality.

Masterpieces of Christian Literature, edited by FRANK N. MACILL. Harper & Row. 1963. 1193 pp. \$9.95.

A veritable treasury of the "central ideas of 300 influential works on which Protestant Christianity is grounded." The selections run from the second century to the present. A thorough acquaintance with the contents of this book would constitute something of a fair education in the field.

Diary of a German Soldier by WILHELM PRULLER. Coward-McCann, Inc. 1963. 196 pp. \$4.50.

An amazing story from the other side of the line. The diary of an average young man who becomes an able soldier, with an uncritical and prejudiced perspective on his age. A shocking contrast between his tenderness toward his wife and his enthusiasm for Nazi brutality.

The Minister's Manual (1964), compiled and edited by M. K. W. HEICHER. Harper & Row. 1963. 363 pp. \$3.95.

A classic in handbooks to aid the busy minister or the chaplain who can carry few books from one assign-

ment to the next. A fine tool for lay leaders of units where the visits of the chaplain are infrequent.

Genesis and Archaeology by HOWARD VOS. Moody Press. 1963. 127 pp. 39 cents.

Dr. Vos, professor of history at Trinity College, Chicago, and sometime a student at Oriental Institute, in this book examines many archeological findings to discover what light they throw upon life as it is presented in the Book of Genesis. For example, he compares the biblical account of creation with the Babylonian and concludes: "Higher critics have commonly held that the Biblical account is a purified version of the Babylonian. The differences in the two are almost too great to permit such a view, however. It seems best to hold that both came from a common inheritance" (p. 16).

Attention also is devoted to the Fall, the beginning of civilization, the flood, the confusion of tongues; and the lives of Abraham, Isaac, Jacob and Joseph. Archeology throws a great deal of light upon all these, as the reader will discover.

Thebes: In the Time of Amun-hotep III by ELIZABETH RIEFSTAHL. University of Oklahoma Press. 1964. 212 pp. \$2.75.

This is the eleventh volume in The Centers of Civilization Series. It gives an intimate view of life in the capital of Upper and Lower Egypt and the home of the reigning deities at the height of its splendor in the fourteenth century B.C. Peace prevailed; Amun-hotep III, the Magnificent, ruled the lands which his predecessors had

fought over; the vassal states continued to send their annual tribute; the gods were placated; and gold was "as dust in the land."

The life of both king and commoner has been pieced together from the discoveries of excavators, from extant papyri, and from the reports of later historians. Chaplains will be particularly interested in the art and philosophy of the New Kingdom, centered about the propitiation of the gods and the search for immortality. It is interesting to note that Akhenaten, the monotheist, was considered a heretic.

The Silken Angels. A History of Parachuting by MARTIN CAIDIN. Lippincott. 1963. 264 pp. \$4.95.

Stories of men who jumped for life—and of others who jumped to save the lives of their fellow men—this is an illustrated history of the uses of the parachute. Written by an author who has more than forty books and a thousand magazine articles to his credit and one of the outstanding aviation authorities in the world.

Billy. A Boy Comes Home by VERA ABBOTT. Revell. 1963. 62 pp. \$2.50.

Billy Abbott was a sixteen-year-old high school senior at Cape Cod when he suddenly died. This book is his heavenly diary . . . a fantasy of the hereafter with details so vivid they'll give multitudes a satisfying picture of God's country. A reverent but fascinating masterpiece straight from a mother's heart.

Buddhism for Today by M. O'C. WALSHE. Philosophical Library. 1964. 135 pp. \$3.75.

Another speculative volume in the

The CHAPLAIN

wide array that comes from the Philosophical Library. The author makes an interesting attempt to present Buddhism as an adequate and helpful life-view for modern Western man.

Reading the Bible: A Guide by E. H. RECE and WILLIAM A. BEARDSLEE. Prentice-Hall. 1964. 183 pp. \$3.75 paper.

A very helpful, practical introduction to the Bible. It has the great merit of emphasizing the actual reading of the text of the Bible rather than adopting the common practice of concentrating exclusively on critical interpretation of biblical literature.

The Pastoral Epistles, Timothy I & II, Titus, by J. N. D. KELLY. Harper & Row. 1964. 259 pp. \$5.00.

The newest volume in Harper's New Testament Commentaries. Robert Grant says of the series that it is "the best . . . available in English."

The Ethics of Sex by HELMUT THIELICKE. Harper & Row. 1964. 314 pp. \$4.95.

When a theologian of the stature of Thielicke writes on a subject such as this one the book is likely to find many readers and also is likely to be worth reading. He poses relevant questions and offers solid material for a Christian and ethical approach to answers in this difficult area of personal adjustment and social responsibility.

The Communion of Saints by DIETRICH BONHOEFFER. Harper & Row. 1964. 204 pp. \$4.00.

This is the young Bonhoeffer wrestling at twenty-one years of age with the difficult problem of reconciling

both theology and sociology in the church. Here are the first statements of the faith that carried him to martyrdom.

Classrooms in the Military: An Account of Education in the Armed Forces of the U.S. by HAROLD F. CLARK and HAROLD S. SLOAN. Bureau of Publications, Teachers College, Columbia University. 1964. 154 pp. \$3.95.

The release on this book, one in a series on education outside regular schools, makes some interesting observations. "In many ways, the armed forces of the United States have far out-stripped the nation's colleges and universities in educating American youth. In fact, the primary business of this country's military establishment today is education."

A very thorough survey of education in the military and a valuable book to add to a chaplain's perspective on the establishment in which he seeks to minister.

Tell Me How by THEODORE F. ADAMS. Harper & Row. 1964. 138 pp. \$3.00.

A successful pastor and writer of two other popular books presents some very helpful and practical messages. The things said here are taken directly from the common round of activities and they speak to the needs of ordinary people.

Young Life by EMILE CAILLIET. Harper & Row. 1964. 120 pp. \$2.95.

A well-known professor at Princeton Theological Seminary reveals the results of his careful study of the teenage movement called Young Life. All of us know that teen-agers are hard to

reach for Christian commitment. Here is an organization that has had remarkable success with new approaches in a ministry to youth.

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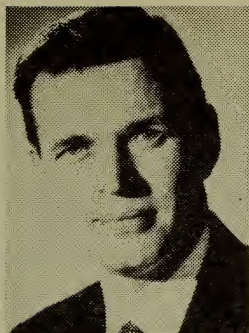
During 1963 there were significant events showing the willingness of the Church of Christ to discuss their differences and similarities. One of these was the World Conference on Faith and Order sponsored by the World Council of Churches at Montreal, Canada. Another was the Second Vatican Council in Rome. Still another was the Commission on World Mission and Evangelism of the World Council of Churches which met in Mexico City.

Through the Division of Inter-Church Aid, Refugee, and World Service of the World Council of Churches, the Protestant and Orthodox churches helped to reclaim 3,000 acres of land from the sea in Korea, resettled over 12,000 refugees and migrants, helped plant 21,000,000 trees in Algeria, gave scholarships to 200 young Christians from various parts of the world. In response to emergency appeals they gave over \$1,500,000 to Yugoslavia after the earthquake, the Dolomite Valley of Italy after the big flood, and built a new village in Iran after their earthquake.

During 1964 the Charred Cross of the Coventry Cathedral, England, will be exhibited at the New York World's Fair.

In Coventry, England, a floating Salvation Army chapel was rescued when a sinking narrowboat on the Coventry Canal almost pulled it under. Firemen pumped the boat dry in an attempt to keep it from settling at the bottom of the Canal at Sutton Stop, Longford.

Read—Read—Read



Executive Staff, The General Commission on Chaplains
and Armed Forces Personnel

Left: The Rev. Albin Ray Appelquist, Executive Secretary

Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to
Armed Forces Personnel

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